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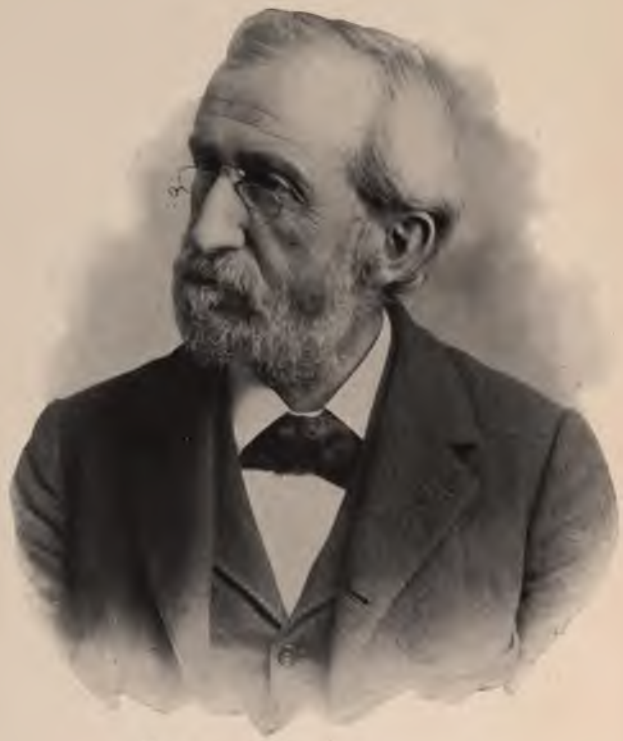

Yours Truly
C. J. Bayer.

MATERNAL IMPRESSIONS

A STUDY IN CHILD LIFE

BEFORE AND AFTER BIRTH, AND THEIR EFFECT UPON INDIVIDUAL LIFE AND CHARACTER.

A TREATISE

Upon the Subject of the Mother's Mental Influence, with its Effect upon the Brain Structure of her Offspring. How such influences produce Children who are Blind, Deaf, Club-Footed, and otherwise malformed; Idiotic, Epileptic, and the Criminal born with criminal tendencies. Teaching how to overcome a shock or scare, as well as the quiet, persistent Mental Influence exerted by a Mother; also showing the good or bad effect on the future of her offspring.

By. C. J. BAYER.

A book that will pave the way for parents to discuss the subject of the reproduction of mankind. It will enable them to talk intelligently with their children upon this important topic. Couched in simple language that the uncultured can comprehend.

NOT A WORD OR LINE TO SHOCK THE MOST SENSITIVE.

SECOND EDITION.
REVISED AND ENLARGED.

WINONA, MINN.:
JONES & KROEGER, Publishers,
1897.

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"I am not a cynic, but an observer."

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B 3>
1897

DEDICATION.

This book is dedicated to prospective mothers, who, by the study of it, and by adopting the suggestions that will be found in its pages, may be relieved from many a heartache, and thus not only benefit themselves, but the unborn millions who will be saved from what in many cases is worse than death—i. e., deformed brains and bodies.

INDEX OF SUBJECTS.

PART I.

PAGE

CHAPTER I.—A FEW WORDS TO PROFESSIONALS - - - 23
In which will be found the opinion of well known physicians upon the subject of Maternal Impressions.

CHAPTER II.—WHAT ARE MATERNAL IMPRESSIONS - - 29
A statement of the theory, and an argument which will lead the reader to a logical examination of the subject.

CHAPTER III.—VARIOUS SCIENTIFIC THEORIES - - - 47
A superficial examination of the claims made for and against them.

CHAPTER IV.—HEREDITY - - - - - - - - - - 53
In which are many quotations from acknowledged scientists.

CHAPTER V.—REVERSION TO TYPE - - - - - - - 65
With natural selection and evolution.

CHAPTER VI.—TRUTH, LOOKING FOR IT - - - - - - 76

CHAPTER VII.—THE STUDY OF MAN - - - - - - 81

CHAPTER VIII.—THE ELEVATION OF MANKIND - - - 89
How it can be done.

CHAPTER IX.—THE OUTCOME - - - - - - - - 96
What will be the result of our present system of non-education of the coming mothers.

CHAPTER X.—EDUCATION DOES NOT MAKE THE MAN - 106
Showing that a man born with a brain soil of one kind, cannot be taught upon other lines.

CHAPTER XI.—FAITH IN HUMAN PROGRESS - - - - - 113
An attempt to show that faith in some unseen force, will not do any good if man acts contrary to divine will.

CHAPTER XII.—RESPONSIBILITY - - - - - - - 118

CHAPTER XIII.—MORAL ETHICS - - - - - - - 126
A continuation of the argument in Chapter XI.

PART II.

Part II. is the important part to the coming parents.

CHAPTER XIV.—THE PROCESS OF BRAIN FORMATION - 135
A theory as to how a mother, through her mentality, changes the brain formation of her child from a normal to an abnormal structure.

CHAPTER XV.—Congenital Blindness - - - - - - 142
Showing how such malformations are caused, cases which illustrate it, also the skeleton of a law which would in time elucidate what seems now so mysterious.

CHAPTER XVI.—The Congenital Deaf and Dumb - - 149
An interesting subject in which well known writers are introduced.

CHAPTER XVII.—The Tramp Problem - - - - - 153
This subject treated in such a manner as to convince the reader, that no other up to date plan will cure the evil.

CHAPTER XVIII.—Money Making Mania - - - - 160
Contains some startling statistics.

CHAPTER XIX.—Fault Finding and Fretting - - 165
Showing the cause of much of the ill temper in humanity.

CHAPTER XX.—A Study of Varieties in Twins - - - 168
A difficult problem, and is like much of the so-called science, pure guess work.

CHAPTER XXI.—Infantile Traits - - - - - - 172
In which the peculiar traits of children in a family are noted.

CHAPTER XXII.—Christian Character - - - - - 177
An argument that will set sincere christian workers to thinking on a line of which they have never dreamed.

CHAPTER XXIII.—Licentiousness - - - - - - 188
Why it is growing, how moral parents produce immoral children, and a remedy pointed out.

CHAPTER XXIV.—Mother's Longings - - - - - - 194
Most valuable to all prospective parents.

CHAPTER XXV.—Advice to Prospective Mothers - 202
All such are advised to read this at once, it will be a blessing to them.

CHAPTER XXVI.—Child Record - - - - - - - 213
Which explains itself.

PART III.

CHAPTER XXVII.—Epilepsy - - - - - - - - - 217
A plausible theory as to the cause of congenital epilepsy, introducing anatomical data, interesting to doctors as well as all parents.

CHAPTER XXVIII.—The Control of Sex - - - - - 230
Which introduces a theory as to the cause of dual characters, or what are known as Hermaphrodites.

CHAPTER XXIX.—A Study of Criminals - - - - - 234
Interesting data upon the criminal.

CHAPTER XXX.—Suicides - - - - - - - - - - 250

CHAPTER XXXI.—Conclusion - - - - - - - - - 259
A short review of the entire subject. Three animal cases which prove that they are subject to the same influences.

BIOGRAPHICAL.

We are aware that, unless there is a special reason, the story of a man's antecedents should never be told in a voluminous manner; when it is done in a case like this, it should be only as an explanation, so that the reader can pass his judgment, as to the ability of the author to instruct upon the line with which he presumes to be conversant, and for this purpose we add to this new and enlarged edition, a few lines in regard to the author of Maternal Impressions, a Study in Child Life. Mr. Bayer was born in the city of New York, July 23, 1838, of German parentage, and came to the West in 1871. His life has been spent as it were among business men. He is a man of vigorous intellect, an untiring worker, with naturally keen powers of observation; this, combined with an intense desire to find the truth, and the advantage of a traveler's life, has given him a culture on the line of "the mental influence of a mother upon her offspring," which it would be impossible to attain in any other manner. His work contains a fund of original ideas that will create a revolution in scientific thought upon the cause of the increase of crime and immorality. It displays extraordinary powers of analysis. He is the first writer who charges the increase of abnormities in mankind to an ignorance of, or a disregard of natural laws, and proves it to all unprejudiced observers.

Mr. Bayer has devoted a number of years, while on his travels, to making personal investigation of hundreds of cases, only a few of which are reported in this work. So far as collecting facts are concerned, he has done what no man sitting in a library, or a physician who is limited to a small circle of patients could do; he came in contact with many who are abnormal; at the same time was enabled to interview the mothers. In that he has as a basis practical experience.

Mr. Bayer had no thought of writing a book when he began the study of causation, but as he could find no theory, which was sustained by logical proofs, among the many voluminous works of philosophers, he was compelled to look in other directions for the cause of human varieties. He found that the true source of knowledge was empirical, and called on the mothers. As its importance dawned upon him, he became enthusiastic upon the subject, and without intending it he became an expert. We do not overrate him when we say that he is the best living exponent of the subject of Maternal Impressions, with their effect upon the character of mankind, and is devoting the remainder of his life to the dissemination of the truths of nature which he has discovered.

By request of physicians he is collecting verified cases, each one certified to by reputable practitioners, with their address, for a medical text book.

PREFACE TO THE SECOND EDITION.

While introducing the first edition of this work it was gratifying to hear the favorable expressions of its readers, and the various book reviewers' comments in which it was universally commended. The adverse criticism from a few was not as to its tone or subject matter, but because it placed the entire responsibility, with the power to change or form the character of the offspring, upon the mother. Not in a single case were the conclusions disputed; the objections were solely, that more blame should be put upon the paternal parent. I find this as yet, impossible to do. All that I am able to do, is to modify the deductions. In this work I hold that heredity is a minor factor in relation to the character of the offspring; that it rests entirely with the mother. The modification is, that the father may transmit traits to his progeny, which the mother being ignorant of, is liable to reproduce in her children. But the conclusion remains, that the mother is able to change or modify those traits if cognizant of them, but to do so she must be educated upon the line of maternal impressions.

This work carried the author out of the field of empiricism into the realm of science, and therefore, he has not acquired the art of turning beautiful sentences and well rounded phrases. A student should beware of classical diction, which pleases the mind of a reader. It may lead one to accept as truths, statements that are not founded upon facts.

The argument sometimes advanced, "That because some mothers who have been scared or severely shocked and do not impart a corresponding injury to their offspring, therefore *none* do," is fully answered and explained in this volume. It is a weak argument and does not establish a physiological truth, but it is necessary sometimes to answer the weakest arguments, else those who advance them may conclude they are unanswerable.

To one who has studied any special branch, it is especially gratifying to find that the deductions and conclusions will admit of wide generalization.

kind. Botanists have studied the production of sports with great care, but in vain. So far as the law of their origin is concerned, it remains as obscure as ever. Nature's works are simple when known, but to one who does not understand them, they are wonderful; and wonder is the result of ignorance. The child wonders at a ghost story, the savage at a trinket, the scientist at unexplained phenomena.

The laws which govern reproduction are looked upon by the average man to be as mysterious as those which govern the movements of the planets through space, and in addition, are considered a subject which pure minds should not think of or discuss, forgetting that it is nature's fundamental process of self-preservation, and when studied as it should be, that is, freed from the quasi-mystery by which it is enshrouded, through ignorance and false modesty, it is as chaste as the study of zoology, biology, or any kindred subject. Whenever the reproduction of the human race is discussed by the medical profession, or the scientist, it is couched in high-sounding terms and technical phrases, accompanied by a mass of verbiage which is unintelligible to the general reader, thus making it tedious and difficult to understand. In this work the subject is simplified, so that the uneducated mind will be able to comprehend it; and worded so that young, as well as old, will know what it means, without the use of terms which would jar or shock the most sensitive minds. Very great care has been taken in that respect.

It has been the experience of past ages, that any idea which was calculated to overcome long-existing errors, is not well received, and as this subject is presumed to enter the domain of the medical profession, it is more difficult than any other which embraces the welfare of mankind, because the medical practitioner is inclined to deny without explanation. The masses endorse the opinion of the doctors, as they are supposed to be competent, not only to judge of its merits; but they are considered unbiased. Many men in that profession become biased, full of preconceived ideas, and prejudices, from the fact that they have investigated man from one stand point only—the physical, through anatomical optics. If called to prove that the medical profession is biased, it will only be necessary to cite for illustration, Harvey and his theory of the circulation of the blood. He was roundly abused, and it is historical that not a prominent physician in the whole of Europe believed in his theory. Even now any new idea must be endorsed by some well known name before the average medical man will even deign to consider it.

In Harvey's day the profession held that the arteries were occupied by a vital spirit, and most of the physicians believed it. That it was generated out of the left side of the heart, from the air and blood of the lungs, and they said that Harvey's theory of the circulation of the blood through the system was false. Why? Mark the reason: "Because it

was not true." Not a single argument was brought to prove that it was false. But Harvey's theory followed the course of all advanced thought—first it was sneered at as nonsense; then it was said to be dangerous; and lastly accepted. Whereupon the cry arose, "Why, it is not new at all, and was very plain to all men before Harvey was born."

The medical profession is not alone in its tenaciousness in regard to old theories. When the idea of the earth being a globe, instead of a flat surface, was first promulgated, it encountered the opposition of the wise men of the age. The most enlightened thinkers in those days were frightened, and the church fought it bitterly as being a dangerous doctrine, and condemned all who assented to the theory as unbelievers.

The cry was, "Your science is opposed to our religion!" Those who did not believe that the earth was flat like a table, were afraid to express themselves. But one of them who had more courage than discretion, Peter of Albano, was burned at the stake for the heresy. That was less than six hundred years ago. Even after Magellan, in 1521, had sailed around the earth, the fact that the world was round was not accepted, and it was two hundred years after, when the astronomers added incontrovertible proof, before it was acknowledged. Now there is not an intelligent school boy but knows, or is taught how to prove that the earth is a globe by the sailing of a ship. There is perhaps one exception, which is in the case of the Reverend Jasper, who preaches that "De sun do move." But whether that colored Virginia preacher teaches the old doctrine, i. e. that the earth is flat, we do not know, nor care.

In many very important matters which are vital to their best interests, some men and women abandon reason, ignore the evidence of the senses, and do not heed the manifestations which a kind providence has placed around them, and which are so plain to those who seek the light. There are others mentally too lazy to be skeptical on any subject, or they are irrational and incompetent to reason, or unable to comprehend the force of others' reasoning. Some are looking for the impossible to happen, somewhere or somehow. They argue, "That a man who sees snakes in the air is sick, but he who sees angels is supremely blessed." The human race has been progressing and acquiring much; it is to be hoped that it will ultimately become rational, draw proper conclusions from the true premise, and refuse to accept conjecture for reality.

It would be advisable at all times to remember Prof. Huxley's guiding rule, "There is a path which leads to truth so surely, that any one who will follow it must needs reach the goal, whether his capacity be great or small, and there is one guiding rule by which a man can always find this path, and keep himself from straying when he has found it. This rule is: 'Give assent to no propositions but those, the truth of which is so clear, that they cannot be doubted.'"

Many persons evince a pride in what they are pleased to term their "common sense," who believe that they are endowed with an extra share of that intangible article. They will dismiss the subject under consideration by the statement, "It is arrant nonsense; I do not believe a word of it," and the next moment proceed to relate some case of birth mark of which they are cognizant. It seems beyond the power of such persons to grasp the possibilities of the idea, that mind controls matter, which in its simplest form is displayed in every conscious act of their lives, from rising in the morning to their lying down in the evening.

Some understand that mental action will produce disorder of bodily functions, and then refuse to believe, that a mother who is in a condition of great susceptibility, exerts a powerful influence upon the being whose form she is preparing for its advent into the sphere of action upon this earthly plane, or that she can increase or retard its growth within natural limitations. This class of parrot philosophers utter cries which they never analyze; one theory is as good as another to them, if it is only based upon the dogmatic assertion of some wise-man. Mankind has ever failed to obey the call of reason, but has been prone to accept the dictum of philosophers, without examining into the truth of an assertion. It will no doubt always be so with illogical thinkers, and the advocates of the theory of maternal impression, who contend that it is the unknown factor, which all writers upon heredity, evolution, or similar questions, say is necessary to complete the various theories, will be met by the old cry of nonsense. And when overwhelming evidence is presented, and the theory of maternal impression as the factor in the cause of varieties is proven to be correct, then will come the second stage, by the cry of—as yet we know not what—after which the third stage will be in order, as it was in Harvey's case, "Why that is not new at all; it was known many years ago, before Harvey was born." And we answer: That it has never been advanced or accepted by any acknowledged scientist of any age.

"If ever the reformation of the world is to be accomplished, if ever a millenium is to appear, it can only become so by a thorough knowledge of the laws which govern reproduction."

WHAT IS MATERNAL IMPRESSION?

The fundamental idea of maternal impression is, that the mother's idiosyncrasies, her likes and dislikes, good or bad humor, gentle or ugly and mean spirit, affect the forming brain and body of her offspring, thus shaping its physical structure and endowing it with characteristics which differ from its parent in accordance with the mother's mood, as differing as she is different from her normal condition.

It is such changes or differentiation in the variation of humanity that is such a mystery. It produces the many characters, mental and

physical, which cannot be accounted for by the scientist, and because no other reason could be given, the name "Atavism" was invented, behind which lurks ignorance of previous conditions. The subject of maternal impression is immensely complex, and to a student of the question, it will be a wonderful revelation when investigated through or in its various ramifications.

In this work we have but penetrated the outer circle of the subject, and, therefore, sweeping generalities would be premature. But we venture the assertion that every mental improvement or retrogression in a human being, which cannot be directly traced to a progenitor (the last clause is inserted in deference to those who believe in heredity), its cause will be found in the mother's impressions—that is, the state of her mind before the birth of her child. This, if proven, and we hope to make it clear even to one of dull intellect, will explain the cause of varieties, the differentiation, or the differences which are noticeable in members of the same family.

We do not claim to be able to explain the process, but to explain the factor which governs the process through which varieties are produced, and the ultimate aim of this work is to teach the masses how to produce a more uniform class of human beings—that is, to retard the birth of physical and mental abnormities. We hope to shed a ray of light that will enable those who heed the lessons taught, to bring forth children who will be well born, and thus save a few from misery in the future, who would otherwise suffer through the ignoronce of their parents.

"Ignorance is the parent of much error."

The basic principle which we wish to impress upon the reader is: That a mother who is in the condition to which attention is called, who has an imperfectly formed object, such as a monstrosity of any kind in her mind, and dwells upon it, or has impure or vulgar thoughts, and mean or unholy ideas, or who has murder in mind—that is, would like to kill her unborn babe,—will impress such a formation of the brain structure of her offspring, as will form its desires in the direction which her thoughts have taken. Like must produce like; like she is at that time, not as she was or will be at some other time. "A corrupt tree cannot bring forth good fruit." Make the tree good, and the fruit will be, must be, good.

IT SHOULD BE TAUGHT IN THE SCHOOLS.

We contend that the subject of maternal impression should be taught in the higher grade of schools and colleges, and primarily by the parents in the homes. It can be done, and so worded that it would not seem a hardship for the parent to teach, or the child to understand; and no offense could be taken by the most sensitive and refined minds.

The daughters should be taught that when they become mothers, as each one expects to be in the course of time a wife and mother, when that time arrives, i. e., expectant motherhood, their thoughts must be pure and their minds free from any unholy or abnormal desires; if not, the offspring will partake of the disposition and nature which she displays at that time.

It is inevitable, as will be shown in this work, and the sons should be instructed upon the same subject, although it is not so essential; but it would assist them in their endeavors to become the fathers of *well born children*—teach them to be considerate, and properly environ their wives, thus assisting them to overcome any abnormal ideas.

This subject, if thoroughly comprehended by the youth of the land, would relieve the coming generations from the taint of criminality, which seemingly is overshadowing us. Young men and women, fathers and mothers, must be taught the criminality of sex relation, which would be likely to produce abnormal physical or mental characters in their posterity.

The subject is taken up with unfeigned humility, but at the same time, with the hope of making it so readable, not alone for those whom it is intended to assist in their capacity as parents, but also to help such as have passed that period, and who are living their youthful days over again, when contemplating and teaching their grand children in whom they are presumed to take an interest.

To those who are looking for light upon the family relation, it will be a blessing and not a curse, as is often found in works whose underlying idea is to prevent the multiplication of children. Not a line will be found in that direction, but the teaching is wholly to avoid the danger of producing ill-born children; ill-born, in the sense of crooked and dwarfed brains and deformed bodies. To show that *none* are free from such danger, we quote from Prof. Henderson, of the University of Chicago, who estimates: "That of the feeble-minded, one-fifth are from the rich or well to do classes, another fifth from the pauper element, and three-fifths are the product of the middle or working classes." This refers only to mental deformities; the blind, the deaf, and the malformed make another large class.

The suggestions found in this work are for those who see the need of their application to the existing affairs of every day life, and the need of an education upon this line. They will become convinced that something more potent than mere intellectual culture is required, to overcome the evil tendencies of the age.

The subject is made very plain, yet pure in tone. It was compulsory to reiterate some of the ideas to arrive at the conclusions, which always point in the same direction, and it was necessary, to avoid mystifying

the average reader by the use of what might be called unintelligible terms. A weightier reason for repetitions was to more thoroughly impress upon the reader's mentality these truths, if they be truths.

I hope to invest the entire subject of maternal impression with an interest which will bring it near to the heart and conscience of every lover of humanity, as well as conviction to the mind of every mother, who is in its fullest and holiest sense, a true mother.

The reader will be invited to a superficial examination of biology, evolution, heredity, and atavism, as well as natural selection and reversion to type, up to the varied dispositions that are found in mankind, and which are traceable through a course of logical interpretation to the theory of maternal impression. After which students will be able to clearly understand many of the phenomena that will come under their own observation; this will enable them to avoid the dangers which beset the average parent.

In the closing chapters there is one, entitled, "Mother's Longings," and another, "Advice to Prospective Mothers," in which the danger to their offspring is pointed out so clearly, that none can err. Young wives, and especially prospective mothers, are advised to read those two chapters at once, leaving the other portions of the book for leisure hours. This advice is given because those chapters contain a digest, as it were, of the entire subject, and are important to any woman in such a condition.

Also a chapter on Epilepsy, in which the writer has formulated a premise, which has, at least, the merit of being logical, and if mothers will heed the lessons that may be drawn from it, will save many human beings in the future from mental and physical degeneracy. No possible harm can arise from its study.

There is a chapter upon the control of sex; that is to say, it teaches or points out a danger that may result in a mental interference with nature, by a mother's longings for a daughter, when God intends that the product shall be a son, and vice versa.

> "If human precedents fail thee, go back to nature and think;
> As if thou was't the first man that ever thought."

This work will not commend itself to technical students, only so far as it paves the way, and teaches how to proceed in the investigation of phenomena along the line of the mental and physical variation in the human race.

It will be of assistance to the biological student in his search for the cause of varieties in general, and blazes a path, as it were, by which one can arrive at a given point much quicker and easier than by going over the regular route which the student is usually compelled to travel, after

which it will be in order for those who wish to become expert biologists, to retrace their steps and take a systematic course, which will then be more easily comprehended.

It is largely an appeal to the wider, more expanded scope of intelligence, the common sense and sound judgment of the general public, and it is for their instruction. It is not in any sense profound, but it deals with the every day problems of life, which are of grave and abiding importance to each and all. Nor does it presume to stand upon its literary merits or originality, for it has none, and the author feels that the remark of the Rev. Mr. Spurgeon is applicable: "I lay no claim to originality, but confess myself a gatherer of other men's goods;" and the Rev. Henry Ward Beecher's homlier but more significant phrase; "I browse in all pastures, but the cud I chew is my own." It is a reiteration of truths, which are only partially known, but the facts are patent as soon as attention is called to them.

If this work is unsound in principle and faulty in logic, neatly rounded sentences and well worded phrases will not save it from oblivion. If worthy of attention, ungrammatical expression and simple diction will not condemn it among those to whom it is commended.

It is inspired not alone by a firm conviction that education is necessary to overcome the evil tendencies of the age, which are increasing, as is shown by the overcrowded condition of prisons, reformatories, and lunatic asylums, but that the time is ripe for a departure from, or an addition to, the present system of education of the masses upon the subject of reproduction, and through such instruction arrive at a partial solution of the crime and misery which is so prevalent.

Intelligent business men feel the need of such an education for their children, and are asking, Why are educators so backward? The answer to which is, They do not understand it. They have spent a great deal of time studying the philosophy of heredity, evolution and kindred subjects, and when the books were closed, and they were supposed to be through with them, they had no clear conception of the subjects and were unable to find a single suggestion in any philosophic work which they had studied that would enable one to begin the investigation of any problem, upon the line of the mental or physical variation in man.

There has been but little written upon the subject of maternal impression by scientists; in fact, what there is, is usually by persons who do not lay any claim to that title, and it is so hedged about by misleading terms and confusing phraseology that only mystifies the reader, by its professional tone.

What is meant by professional tone is illustrated by the word "Asthenontology." It cannot be found in any dictionary, and is said to mean "The science of caring for the needy and unfortunate." The fre-

quent use of such unintelligible terms, which are often found in scientific works, is apt to dampen the ardor of the average reader, and is confusing. This book contains not a line but that is couched in language easily understood, and it can be read and comprehended in the family circle and in the school room.

Scientific writers usually lay great stress upon and describe processes, investigate the relation of anatomical parts, emphasize averages, and describe the habitations of life, from the smallest unit up to and including the human body, but do not attempt to explain the cause of mental variations. The physical facts are emphasized, and human personality, or its mental nature, is a mystery to all. They have collated various theories without arriving at any definite conclusions. 'Tis true, many of them affirm that evolution is an indisputable fact; others deny it, as for instance Jordan, who says, "Evolution is a term belonging to metaphysics." The process of evolution, except in a limited sense, has never been demonstrated. By limited sense is meant, that the progeny of a horse will never be a cow, the spawn of a frog will not produce a fish, or a hen's egg an ostrich.

"The carefully nurtured and technically balanced brain of a professor of organic evolution, teaches how to pulverize into atoms, all supernatural propositions," and also attempts to teach the origin of species, and tries to harmonize science, philosophy, and religion, instead of looking for truths which will assist in elevating mankind to a higher standard. Emerson says, "The progress of the intellect consists in a clearer vision of the truth, leaving surface differences alone."

It is apparent to every thoughtful mind, that the age is permeated by dense ignorance upon the very important question, how humanity gets its varied peculiarities. Some charge it to heredity, or to atavism, and call it acquired character. Call it by any name you please, it is a subject of vital importance, and is of greater interest to the welfare of humanity than any other question which is engrossing the mind of students of sociology.

Whether acquired character is transmitted or not; whether it is acquired by education or the environment of the mother; whether an individual obtains the character which it possesses, by or through heredity; or whether it is formed by forces over which no human being has any control, i. e. evolution; or whether a factor exists which has never been taken into account by scientists, i. e. maternal impressions; or whether an individual can by education overcome the innate tendencies of his being, alter, as it were, his capacity, or enlarge the brain structure so as to be able to comprehend the good which is taught him, if his tendency is to evil, is a subject which demands the attention of all who are interested in the welfare of humanity here and hereafter, and upon its

solution depends the future condition of the human race, and the means for its improvement will follow close upon its solution.

Dr. Forbes Winslow says, "That something more potent than mere intellectual culture is required to be put in force, for the purpose of regulating the conduct of respectable beings, with a free will, across the stormy sea of life, from birth to death."

In commenting upon the statement of Dr. Winslow, the editor of the "Arena" says: "This great truth has been so thoroughly ignored in educational literature and home training, that it is, more than anything else, responsible for the deplorable condition of affairs which meets the conscientious student of human life on every side."

The question to which the reader's attention is called is, what is that "Something more potent" which is necessary; and the careful reader, before this book is read through, will be convinced that the key to its solution is at hand, and a way pointed out by which the masses can be improved and the human race lifted out of the mire of degradation and crime.

The danger of producing abnormal characters can be reduced to a minimum by teaching the daughters the danger of ignorance in regard to maternal impressions; also, eliminate what is still more dangerous, false knowledge which they are liable to acquire if parents and the state neglect their duty. If the daughters are properly instructed they will become broad-minded, sensible, cultured, womanly women, and their children well born, both morally and physically.

"It is easier to mould moulten, than to file cold cast iron."

Mankind can be elevated to a higher plane than it now occupies, but it can only come to its full fruition by a knowledge of the laws which govern the reproduction of the race. It cannot be done by trying to bend or twist inborn characteristics to suit our wishes.

How shall the masses be reached? How interest the coming parents? It must be done by public educators, teachers, and others who are in educational work, and their efforts supplemented by the parents would make it effective. It is, to say the least, surprising that educators have not comprehended the fact that something has been lacking to make their work more effective, and in its comprehension they might have discovered the cause.

That the subject of maternal impression is worthy the attention of the enlightened minds of the age, there can be no doubt, when the increase of crime and imbecility is considered. How much the world has suffered through a neglect to educate on the line of reproduction, can never be told. We can guess, but never know, how many are suffering from abnormal brain development, and the cases of which the public is

cognizant, are evidences that nature has been obstructed, her laws interfered with somewhere, somehow. A careful study in any class of society would reveal idiosyncrasies without number, as symmetrical men and women, either mental or physical, are scarce, and a very thin, gauzy partition divides some brains from idiocy.

The problem for the educator and humanitarian is, to build the best out of the material which is at hand; that material is the human race as it exists at present, and it must be educated so that future generations will be benefited by such education. If teachers would devote some of the time, now expended in teaching the material and artistic part of modern civilization, to other phases of mental culture, i. e. to assist parents through such an education to produce more perfect brains, which would naturally bring with it physical perfection, many beauties of nature and its possibilities, would be revealed, and many in the future would be free from a tendency to commit crime and consequent sin.

The reader will pardon a digression at this point and allow the author to indulge in a little moralizing. The motive which impels one to do something that will help others to live better, nobler lives, has as its fundamental principle the elevation of humanity, and is animated by a religious sentiment, a desire to do good, and thus assist mankind; when to this is added a sympathetic feeling for its ills, there will be found the foundation of all soul elevation, and back of it justice. Underneath all moral and physical degradation there is somewhere injustice, as it is not in accordance with the laws of God, if it were, there could be no wrong.

In the birth of the many physically and mentally deformed, there has been injustice done, largely caused by ignorance in dealing with the subtle forces of nature which governs God's noblest handiwork, man! And the fact of so much desire to do good, by the humanitarians of this age, is a gleam of hope that a brighter day is dawning for the race of man. Every good deed has as its main-spring good behind it, and the very act of doing good, lifts the doer of the good into a higher, purer, moral atmosphere, because it ennobles the doer and makes him a grander man. No act is ever greater than the motive which impels it, and there is a greater transforming power in the motive of an act, than in the act itself.

We are only anxious for the truth, with a desire to promote the truth, and that only so far as it will elevate mankind, morally and physically. We should know the truth; the truth will make us free. This work is an attempt to add one stone to the arch of truth. "Whenever you learn anything that will benefit another, tell it in the best way you can, and to the best of your ability."

A careful study of the theory of Maternal Impressions, and the many facts in its favor which are presented in this work, will convince the reader that a prospective mother has the power to produce a brain and body such as she desires, limited only by her mentality and the limitations of nature, that is to say, a human mother cannot produce anything but a human being, or a semblance of humanity.

If it be conceded, and it must be: *First*—That mothers can, and they do, produce deformities. *Second*—That a mother can influence the desire of her child, for or against certain articles of food or dress. *Third*—That she can affect the nervous system of her offspring before its birth. Then the conclusions must be that she forms the brain structure of her offspring, good or bad, as the case may be, and does it consciously or unconsciously, and in this book there is an attempt to teach a mother how she can knowingly produce offspring who will be a blessing to themselves, to her, and to the world. But we hear a protest: You are laying a terrible responsibility upon the mothers! O, no! Nature and nature's God places that responsibility upon them. "It is the law of fact, if you discover not that fact, you will know it by and by; if you regard it not, it will answer itself."

See to it, parents, that your children are instructed on correct lines; do not let ideas of false modesty keep you from teaching nature's truth; nature's right truth will make them free.

PART I.

"He who shall explain the origin of varieties will have made another great step in completing the theory of evolution."

LE CONTE.

"Human mentality is a powerful factor in the cause of human varieties."

PROF. H. W. PARKER.

"There is in nature some hitherto unknown principle of adoptive modification, which is at present almost as unsuspected as was the principle of natural selection fifty years ago."

ROMANES, IN 1893.

CHAPTER I.

A WORD TO PROFESSIONALS.

The general reader will pardon the insertion of a few lines, which are intended solely for the benefit of some who are rooted to old ideas upon the subject of pre-natal impressions, and who are so peculiarly constituted that they decline to entertain any proposition or theory, unless it emanates from what they are pleased to call "recognized authority."

The following is taken, verbatim, from The Annual American Year Book of Medicine and Surgery for 1896, page 359, and credited to The Medical News of Oct. 27, 1894. We say verbatim—it is, with the exception of a few technical terms, which have been put into other words, for obvious reasons. They will be found in brackets. It says: "With the object of arriving at some definite conclusion, as to whether or not maternal impressions may deform [the unborn child], Dr. Work sent the following questions to physicians whose opinions on any subject cannot be lightly regarded: *First*—Do pronounced impressions, made upon a mind of a [prospective mother], predispose to bodily defects, or birth-marks, in the child? *Second*—Do such impressions influence the mental development of the child? *Third*—If defects are thus produced, which of the emotions most frequently cause the defects? The first two questions were answered in the affirmative by Drs. Penrose, Goodell, Starr, Mann, Hirst, Thombs, King, Edwards, Norbury and Waxham; in the negative by Drs. Halfield, Hawes and Ingalls."

Dr. Work says, further: "From a study of the scanty reliable literature upon the subject, the following conclusions are drawn: *First*—That both physical and mental defects follow maternal mental impressions with such frequency as to establish the relationship of cause and effect. *Second*—That these conditions are the result of changes in the blood—chemic, circulatory, or both, seems probable. *Third*—That the probability of defects in the [unborn child] from mental causes is dependent upon—mark the language of Dr. Norbury,—the mental habit, or mental characteristics, or susceptibility of the mother. *Fourth*—That maternal anticipation of defect in the child, has in itself no influence, in the absence of a strong impression. *Fifth*—That the impression need not be lasting to cause defects. *Sixth*—That personal maternal injury is no more likely to mark the child, than the sight of it in another. *Seventh*—That the defect is not necessarily similar in location or appearance to the object creating the impression, but is likely to be. These conclusions of Dr. Work, based as they are upon such weighty authority, must be recognized as definitely proving the possibility of defects in the [prospective child] arising from this unusual cause. Hitherto the subject has been largely shrouded in mystery and popular superstition."

On page 560 of the same work there is a case of congenital rickets, reported by Dr. R. Osgood Mason: "The parents were unusual specimens of health and vigor. A severe fright to the mother (six months before the birth of this child) is suggested as a possible cause."

The American Text Book of Obstetrics says: "A belief so universal, as that of maternal impressions affecting the prospective child, and adhered to through centuries, is rarely entirely fallacious, especially when the subject is based upon observation."

Dr. Fordyce Barker says: "The weight of authority must be conceded to be in favor of the idea that maternal impres-

sions may affect the growth, form, and character of the forming child."

Dr. W. C. Dabney says: "From time immemorial, there has been a popular belief that impressions made upon the mind of a prospective mother would cause defects in her child. There are two classes of defects—mental and bodily—and they should be considered separately. The mental defect may be due to violent emotional disturbances of the mother before the birth of her child. It is generally acknowledged by those who have given the most attention to the subject that the character of the impression is of great importance. Anxiety and grief seems to hold the first place, and fear the second. So far as I can learn, great joy has produced no appreciable effect."

No doubt in the case of an exceedingly happy child, the cause of its good nature has never been investigated, but the mother's joyous mood must affect it. The writer has only investigated one such case; as they are not harmful, they have not been thoroughly considered. There is no doubt, that whenever a good-dispositioned babe is born, the mother was perfectly contented with the fact that she was to become a mother.

Dr. Dabney says further: "It is useless to speculate upon the manner in which maternal impressions influence the mental development and character of the child. Upon this point we know absolutely nothing."

Bodily defects have been attributed to maternal impression by many writers, and why they have ignored the mentality is, to say the least, incomprehensible. They admit the mother's ability to shape or change the body from a normal to an abnormal one, and some writers, advance theories which are illogical and purely speculative. Bodily defects are apparent at birth, a mental defect is noticeable at a later period, and by that time the mental distress, if any, which occured, has been forgotten by the mother, therefore more difficult to investigate.

Dr. Dabney refers to Rokitansky, a writer of sound judgment, who says: "The question whether mental emotions do influence the development of the child must be answered, Yes! One of the strongest arguments against maternal impression is that all deformities are due to errors of development." He says: "There are two difficulties in the way of this objection. It presupposes that all defects are errors of development, which is not the case, as marks have occurred late in the development."

To show that an injury may occur at a late date, the following case is taken from the record of the London Obstetrical Society, reported by Ashburton Thompson, on April 4, 1877: "A woman was shocked upon seeing a man who had an artificial wind pipe. Its opening was directly under the chin. Two months later her child was born with an opening in its throat in the same position."

Dr. Dabney says further: "It is not a question as to how maternal impressions produce deformities, but whether *they actually do* produce them. Upon this question there are various points to be considered, i. e., the period at which the impression was made, the similarity of the defect in the child to the object making the impression upon the mother, the duration of the impression necessary to produce the effect, the character of the impressions which are liable to produce the result."

He reports 97 cases: 21 hare lips, 21 defects of the upper extremities, 8 of the lower, 8 of the ears, 4 of the eyes, 20 of the head, neck and trunk, 15 of the skin and hair. Period, from before marriage up to four months after, and he adds: "It does not seem possible that such cases can occur at four months, but that a retrograde process is within the bounds of possibility." The case reported to the London society proves that it is possible. This would go to show that a mother should exercise prudential care up to the birth of her babe.

Dr Dabney says further: "With the light before us, it is advisable that a woman during this period should guard her-

self against strong emotional disturbances of every kind, for fear of the effect upon her unborn child. Few as are the instances in which deformities are traceable to maternal impressions, they are sufficiently numerous and distressing when they do occur, to necessitate care on the mother's part."

It is not necessary for a mother to be conscious of such impressions, or to expect a defect, for such a defect to occur. Dr. Drennan, of Iowa, reports the case of a boy born to Mrs. G., who was minus a hand. Her brother, who had lost his hand before Mrs. G. was born, visited her shortly after her marriage, and assisted Mr. G. in working on the farm. Mrs. G. saw her brother morning, noon and night, but she was not conscious that it would have such an effect upon her babe; there was no shock or scare, simply the quiet, steady mental impression.

Dr. Hirst says: "A great fright, if it does not kill the child, may diminish its mental capacity. We must admit that while we cannot explain the susceptibility displayed by an unborn child, we are obliged to allow that the fact is as well established as any in medicine. I had occasion to administer hyperdermic injections to a woman in the early stages. Her child was born with identical spots upon its arms."

Dr. Talcot, surgeon at the Woman's Hospital, New York, says: "I must say that I always had considerable skepticism as to maternal impression, and it arose from my ignorance of the subject. If sudden fright will produce malformation, why will not fits of anger or depression also affect the prospective child."

The following is inserted to show how the world was permeated by superstition upon the subject of the imperfect development of human beings. In the seventeenth century all monstrosities were regarded as entailed upon parents, as punishment in consequence of divine wrath, or they were the result of demoniacal influence. The latter view was general. It was held that God could not create such frightful objects;

they were Satanic creatures. One distinguished authority of that age, Riolanus says: "Children with six fingers, giants, and dwarfs, who are made after the image of the devil, may be allowed to live." In the time of Cicero, with its enlightened philosophy, monstrosities were regarded as special harbingers of calamity, hence the name *Monstrare*. There are 500 cases of double monsters reported by Forster and to elaborate upon them would weary the reader.

This work contains a record of cases, which will convince any unprejudiced reader that the members of the medical profession quoted are correct, i. e., that maternal impressions do affect the unborn child.

Mrs. B., of W., said: "When my grandchild was born it was of the average weight and appearance. Three, four, five, six months rolled around; it did not grow fat and plump as all healthy babies should. I tried many different foods; asked every mother I knew, and tested their plans, but to no purpose; the babe did not improve in weight, though otherwise healthy. One day I said to my daughter, 'What did you long for?' At first she could think of nothing; I urged her to tax her memory. 'Oh, yes! I wanted some salt pork for cooking, and C. (her husband) had forgotten to get it.' Acting upon that hint, I boiled a piece of salt pork; when cold, gave the baby very small pieces of it, which it greedily devoured, and from that moment it improved. She was given a little every day." And Mrs. B. added, "You have seen her, she is just as hearty as any child of her age."

Mrs. B. is a very intelligent woman who was willing to relate this incident for the benefit of other mothers and babies. This is inserted here for physicians who may have been, or will be, puzzled with cases beyond their comprehension; and the skeptical scientist is also advised to read the test case of Mrs. S., of R. (Chapter XXIV.) If either address of these ladies is desired for verification, it will be sent upon application to the author of this work.

CHAPTER II.

WHAT ARE MATERNAL IMPRESSIONS?

"This world is no blot for us, or blank; it means intensely, and means good; to find its meaning is my meat and drink."—*Browning.*

"Go back to nature, compare our abstracts with her facts, her workings with our conceptions of them."—*Argyle.*

By the term "maternal impression," is meant, that the mother's wishes and desires affect the brain structure of her offspring, through which the mother's mentality is reproduced in her child, and its action, will and desire is ruled by its brain formation; that the mother's mentality will also give character, shape and form to its features, its body and its limbs, thus producing a counterpart of the ideal which engrossed her mind at that time. Every idea, fancy, conceit, or notion, good or bad; every mean or licentious thought; every pure, noble, elevating sentiment that possesses her at any moment of time, while the development of her child is in progress, will, through the application of a positive law of nature—like produces like, or, to be more exact, similar produces similarity—generate the same characteristics in the offspring. A noted author says: "The process by which man is born into the world, and the circumstances which go to make him what he is, whether it be a theologian or a scapegrace, a mathematician or a fool, concerns us all. It is a subject of universal interest and of vital importance, whether it be considered from a physical, moral, social, or medical standpoint. It lies at the foundation of all human improvement and enduring progress."

There can be no doubt that the child inherits its organic life and its mentality from the parent, as the apple tree inherits its structure and quality from the parent apple tree. But why does the apple tree, upon some of its branches, produce wholesome fruit, and upon others, wormy, crabbed, gnarled and unhealthy fruit? We leave this question to the horticultural scientist to answer. Why do parents who are physically and mentally sound, produce children who are like themselves in all respects, so far as we can see, then produce one who is mentally and physically deformed? In one case, a child who is a blessing to the world, and the other, a blight upon them or a curse to itself and an injury to all with whom it comes in contact?

Why this variety under the same circumstances, if, as we are told by scientists, that heredity is the all powerful factor? How much of the mannerisms, character, good and bad temper, likes and dislikes, do the parents give the child, and why not to one child the same as to the other?

The study of this work will clear away a great deal of the mystery which surrounds this question. Good and logical reasons are given why human characters are as they are. *No school of philosophy, up to date, has been able to do this.* Its study will teach the reader how to begin an investigation of various phenomena in the cause of mental varieties of mankind, as well as physical imperfections.

We are living in an age of profound investigation which demands facts, but have unsettled convictions in regard to many fundamental truths. Some are of vital importance to the welfare of mankind. One of these truths—unsolved—is the cause of the many peculiar natures in the human species. Among them are many types of criminals, and those who are born physically deformed—the club-footed, those with handless arms, the congenital blind and deaf, as well as many other deformities with which humanity is afflicted—and the study of this work will teach how to avoid the production of

all such if the subject is comprehended; nor will it be at all difficult to understand.

It is evident that no investigation can be had upon the subject, nor can its study begin, unless it is based upon hypothesis. Advance in scientific knowledge is always made by guess, then is confronted by facts, these with new facts that are made more or less possible but not certain; incessant testing and guessing will throw light upon the subject, and men of sound intellect will always welcome earnest and honest investigation; it is only narrow minds that refuse to examine any new facts in the study of man.

The student must leave all old ideas out of the question while pursuing the investigation of any phenomena on the line of maternal impressions. In recording the facts and drawing conclusions therefrom, he must provide an argument which will be clear and easily comprehended. The classification of facts, and the relation they bear to each other, as well as the conclusions, must be as near irrefutable as it is possible to make them. When investigating a phenomena, every possible precaution should be taken to get accurate results. "Doubt is always the first stage toward a scientific inquiry." In the practical study of any phenomena, it will be necessary to accept theories as a guide, and through the phenomena the student will be able to get a clearer insight into the relation which certain facts bear to the subject which is under investigation. A scientific study is something more than putting facts together; they must be examined in their true relation to each other, and it is essential that no facts be omitted in forming a conclusion. Theories are safe only when they point and lead to correct results, and are so far valuable as they are measured by the importance of the subject which can be explained by them. Do not attempt to solve a problem with theories which are not supported by sound reasons and facts that have a bearing upon the question. Experience is a much safer guide, and where it can be had, it is always surer than theory.

Careful research will be necessary in examining any abstract phenomena, and it must be studied in the concrete. An astronomer does not have the whole universe at his disposal. A thorough study of that which is in his grasp will give him an insight into the laws which govern the whole; only from minute subjects in any line of investigation can the greater or completed structure be correctly studied, and only through close scrutiny can one arrive at a definite conclusion. The accuracy of a conclusion is in proportion to the extent and correct observation of the various facts which are found, and when there are no exceptions in the sequence of cause and effect, the conclusion may be relied upon. Some events may be disturbed by circumstances which modify or prevent an expected occurrence; the careful notation of all influences and their extent must be considered to enable one to arrive at a proper solution. This method, from detail to generalities, is necessary in the case of a problem in pre-natal influence.

In an investigation of this theory and its bearing upon the cause of varieties, it is essential that all the causes which make for or against the phenomena be carefully considered, and the conclusions should not be hastily drawn.

If you decide that maternal impressions had no bearing upon the problem, it will be found that in the investigation of that particular case, a factor has been omitted, and you have not considered that the person interviewed does not always remember an impression that she must have had. We say *must*, from the fact that the peculiarity did not originate of its own accord, and there is a factor for the student to locate before a proper solution can be had.

Investigate the mother's mentality. Is she of sluggish disposition, or is her memory poor? In either case, she may say: "I did not have any earnest desire on the line you are investigating; if I had, no doubt it would have been strong enough to enable me to remember it," or, "That scare which I received was only momentary, and it did not make a strong

impression, so I gave it no further thought" (see case of Mrs. T's child with defective eye), in such a case the factor that should be carefully weighed, is, Is the mother's memory good, and can it be relied upon?

If the mother's mind is largely engrossed with an idea, as for instance in the case of Professor Herron (see chapter on Christian Character), where his mother's mind was filled with the desire that her child should be an earnest disciple of the Savior. In such a case her offspring will be wholly imbued and influenced by that desire, and will show it in every waking moment; but if the mother has only a momentary impression, which for a short time engrosses her mind, then only slight effects will be noticed, or, through environment, be completely subdued. If the mother's impressions occur every month or more, and they are strong, then the uncontrollable desire will seize the individual at certain periods.

This explains the desire of some persons to drink to excess periodically, and the remark is often heard that a certain person gets on a spree once or twice a year. There are very few mothers who do not remember strong impressions, as such incidents are apt to linger and cannot be forgotten.

In the study of maternal impressions, mild cases, as well as those which are strongly marked, should be investigated. No single case can be taken, upon which to form a conclusion as to the cause of varieties. It will be necessary to examine various personalities, thus enabling the investigator, through many repetitions of similar phenomena, to arrive at definite conclusions.

MATERNAL IMPRESSION THE CAUSE OF VARIATION IN MAN.

"I seem to myself like a child, playing on the sea shore, and picking up here and there a curious stone, or pretty pebble, while the boundless ocean of truth lies undiscovered before me."—*Sir Isaac Newton.*

It is well to be clear as to what is meant by variation. The type is hereditary; variation is congenital modification. This work does not assume to give any facts as to how the various

types of man originated; it does, however, teach how the mental variations are produced, and that leads incidentally to physical variations, such as abnormities and monstrosities. Nor does it pretend to give a scientific exposition of the cause, but it is a basis from which studies can be made that will lead to a clearer conception, and more knowledge of the cause of the various types of mankind. There was no intent at the inception of this work, to take up the subject of physical varieties. But it was compulsory so far as its relation to abnormal physical development was concerned.

Eventually the basic principle of the cause of physical varieties in man will be found to have originated in maternal impressions, influenced by environment. Of this there is not a doubt in the mind of the writer. Every case which has been investigated, the blind, the deaf, the club-footed, all so-called birth marks; in short, all abnormities led directly to pre-natal impressions, as the prime or controlling factor. There was no way to escape the conclusion, and it was impossible to formulate any other premise to explain the causes.

To find the cause of the increase of crime, as well as the many unfortunate victims of their mother's ignorance, the blind, the deaf, and those otherwise maimed, was the impelling reason for this study, and the interest taken in the subject was solely that some good might be done. It may seem presumptuous for the writer to say that he had discovered the cause of varieties; but that some facts have been added to the very limited general knowledge of the subject found in the many voluminous works in libraries, and that the clue is given to the solution of the question, will be admitted by all who will carefully follow the line of argument. The information that the reader will find, and the way to avoid the dangers which beset an expected child, that would affect its whole life, for weal or woe, is made so clear to the reader, that the most uninformed person who can read and comprehend simple English, will understand it and will get a clearer insight into what seems so mysterious. That the cause of men-

tal disorder and the cause of physical deformities is made intelligible will not be questioned by any fairminded reader of the most scientific turn of mind. Some facts were found in medical works, which led to a few deductions, but as a class, medical writers have refused to investigate the subject, and there are only a few leading minds among them who admit that maternal impressions have a bearing in the formation of abnormities or monstrosities of mankind.

In this investigation, no man's dictum, or dogmatic assertion, has been accepted because of his standing. All arguments were carefully weighed and if found wanting, were discarded; nor was the opinion of the humblest discredited, if sustained by facts. In this work a plan has been adopted that very few authors have been able to follow, which was to read the various subjects to casual acquaintances. The writer's business has enabled him to do this, and every objection, or idea gathered, has been carefully digested, and if valid accepted. Professional men were called on, from whom technical ideas have been gleaned, criticisms requested, and carefully weighed. Various state institutions have been visited, but the most valuable data has been obtained by interviewing mothers in their homes. In this manner much information has been acquired, and a critical analysis given to it, coming as it has from various intellects. Such criticisms could not have been had if this work had been formulated in a laboratory, written in a library and criticised by some professional, who would have been unable to look at the subject from different stand-points, and who would have been led by the argument to accept the views of the writer as the subject was unfolded. Common sense, reason and observation have been called into action in this investigation, and no preconceived ideas have been allowed to influence conclusions. In this search for truth we have knocked at all doors behind which there were any facts that would lead to a knowledge of cause and effect; appeals to imagination were never made, nor are speculations set up for facts. Some scientists have said that

it is impossible for the mind of man to understand the phenomena of human varieties. It would have been more scientific to advise the student to accept no man's dictum. Investigate, study carefully, comprehend what is found, if possible, and if unable to unlock the secret of nature, then, and not until then, give up.

It is said by scientific men, that the cause of the varieties of organic nature has not been discovered, and judging from the many books written upon the subject of man and his origin, the question they were after, was, where did man's organism come from? This phase of the subject has not been considered; it has been so thoroughly elaborated by abler minds, who have arrived at no definite conclusion. In this work, the causes of the various peculiarities of man's mental nature is the subject to which attention is called, and his physical nature, as it appears, incidentally. The attempt to show the cause of varieties will be followed by a clearer solution of the problem, and this premise, with its conclusions, is more logical, containing more nuclei from which to work problems than has ever before been promulgated. If those who contest the conclusions, will logically combat them, new facts will appear, and the result will be a clearer conception of the cause of varieties. A more perfect knowledge will be attained by patient and careful attention to the fixed and constant laws of nature, using the best talent each one has. Thus the secret of nature may be more fully unfolded.

Whether the varieties in man are the result of a perversion of natural laws, or whether they are in harmony with them, is the fundamental question, and whether, with a knowledge of the natural laws that govern reproduction, it is possible to attain a higher standard; that is, Can the masses be elevated in the moral scale? To this the answer is, yes, and this work tries to show how it can be done. Its study will teach how to alleviate some of the misery in the future, by preventing the birth of monstrosities and malformations, which are now so prevalent. There are no lack of subjects. This work could

have been extended far beyond the limits assigned to it, but it would weary the average reader, for whose benefit it is published.

In all phenomena which relates to human characteristics there is found the same stimulus, and all effects lead inevitably to the same cause, therefore repetitions in such investigations were unavoidable. There was no way to avoid a recurrence of the same language to make the subject clear to the average reader. This fact of itself, if the work was elaborated, would make such a book tiresome. After this volume has been studied, a person of fair ability will be able to solve almost any problem in the line of peculiarities that may be noticed. The study has led into a much wider field than was expected, and as it opened, and its immense importance to mankind became obvious, it dawned upon the author that here is a subject which overshadows all other questions, and that it is the key note to the elevation of humanity.

In making an investigation, unexpected factors appeared, which I was compelled to study to arrive at a correct conclusion, and the labor necessary to a proper solution was greatly enhanced. In searching for material to study, there has been much laborious work, as there are no authorities who give any clue as to the cause of varieties which could be used as a starting point. The investigation has been carried over a wide field, not by laboratory methods, but in the realm of real life, which is an experience that few have been enabled to acquire—that is, in the study of man's mentality. It has taken a great deal of self-denial to get the data in many cases—to mix among the indolent, idiots, and criminals; to delve into libraries without any appreciable benefit. But there is a satisfaction in knowing that new ideas are coming to the front which will benefit mankind. The ideas here given may seem radical, but there is a consolation to one who is looking for facts in knowing that if the conclusions are erroneous, the mistakes will soon be discovered. It is truth we are after—not alone because it is truth—but that it may

benefit humanity. The subject is so vast, and lies not only at the foundation of good morals, but also physical perfection.

The subject which should engross the mind and energy of the humanitarian is, "What will be beneficial to the human race; what will elevate and ennoble it?" This naturally leads to the question under consideration—the cause of varieties. It is *the* question of all questions, and it must be considered before there can be any permanent improvement of the masses. As society is organized at present, both church and state are resting upon an unstable foundation. If the law of Reversion to Type* is a fact, and all scientists admit it, then it is essential to the welfare of the nation to know how to counteract that law. Mankind must go on developing successively higher planes, or it will retrograde. There is no such thing as repose in nature. Opposing forces are constantly at work. Nothing in nature stands still.

The reason why so many human beings are born criminals must be more intelligently comprehended, and means instituted to produce good citizens in place of the dependent classes. If this is not done, then all efforts for the moral improvement of the race in the future will be thwarted, as it is at present, and the result of all humanitarian work will be only partially successful. The Creator has endowed man with intelligence that enables him to understand the laws which govern the universe, and the Christian world professes to know the laws which God has laid down for man's moral guidance; but they have neglected to study or have overlooked the natural laws which govern the reproduction of the race, and by conforming to those laws, do the will of God as required. The very fact of the existence of such laws is evidence that it is God's will. One who attempts to investigate the cause of varieties, is confronted at the very outset by the scientific statement, "That mankind came from a common origin, and the varied characters were created by di-

*The law of Reversion to Type is argued at length in Chapter V., to which the reader's attention is called.

rect act of Deity." And the teaching of the church has been, "That man is endowed with his character by the Creator, and that it is the will of God." This being the concensus of opinion, the student feels that he is liable to waste his time and energy in attempting to find the cause of varieties.

If all men are of common origin, and the many phases of character in man are caused by the direct act of Deity, why was one created good and true, another such a fiend incarnate? One a genius, who by his poetry and song has lifted mankind to a nobler plane, the other a foul blot upon the face of the earth,—cruelty personified? Man's physical nature has been thoroughly examined by able men, and his bodily structure carefully studied. It is not essential in this argument to enter into that phase of the subject, and it will mainly treat upon the moral and mental varieties in man, with their effects upon the social and business life of the age.

In an investigation of any phenomena, all facts must be considered. Do not fail to examine every factor which may have a bearing upon the problem. Strongly marked peculiarities are the easiest to investigate, and as the search is prolonged, minor cases will act as side lights, which will enable the student to fathom a great deal that is now a hidden page.

It will be impossible to study humanity as a whole; individual cases must be taken and studied in the abstract. As a starting point in an investigation of the cause of varieties, select two children in a family of the same parentage, whose tastes and desires are dissimilar, who are not alike in any sense. To illustrate: One is very modest and retiring in his manner; quiet and unobtrusive, of a phlegmatic temperament; never becomes excited, and is what the casual observer calls dull of comprehension, with no love for the bustle and excitement of a crowd. The other inquisitive, always pushing himself to the front to find out what is going on, noisy in his manner, full of energy, quick in every movement, fond of music, which is shown by his whistling and singing when at work or at play. Such a problem may be too difficult for a

beginner, as it will take closer investigation than some other cases, because in this phenomena, the variety is wholly mental, the difficulty would be in getting facts in regard to the mother's mental condition a few months before the birth of the children. Her memory may be poor, and her mental impressions at those periods were not vivid enough to fix themselves in her mind. Some have a poor memory on one line, and good upon many others. This is a factor that should not be overlooked. As the student progresses, such cases can be more easily fathomed. In the language of a well known writer: "One case, on any subject, thoroughly studied, is worth more as a lesson, than a hundred simply looked at from afar."

A case like the following will be much easier for the student to begin with. Rev. H. and wife, of K., have dark hair and complexion; the first child has red hair and a freckled face. The father says that previous to the birth of this child his wife continually thought of an esteemed friend, and mentioned it to her husband; said she could not banish from her mind the thought of the red hair and freckles of this friend. The second child is very dark, like its parents.

In the case of a deformity, like the following, it is very easy to get facts. A simple case: Mrs. N., of A., was standing in the yard; her young husband came up to her, with his axe upon his shoulder, and in fun struck a blow into the ground, close to her feet. She gave birth to a boy without toes. The reader says, "He should have known better." True! the man was ignorant of its effect, and his wife did not know how to overcome the consequences, or, more likely, did not know that it would result in an injury; but upon the state, or the parents of this couple, lies the blame for neglecting to educate upon this line.

In case of a deformity, the mother can usually give a sufficient reason, unless she has a poor memory. The student must not overlook that point. Mental variation being more complex, and the element of time having interfered, it will

not be so easy to procure the evidence. [This is more fully explained in another chapter.]

It is well known that no two persons of the same ancestry are alike in appearance, tastes, desires or ability. 'Tis true, there are a few cases where twins resemble each other closely while children, but intimate friends never make any mistake after the twins have arrived at maturity. The Siamese twins, who were connected at the waist, had a slight resemblance in facial expression, but differed in taste and desires; they married women who were not alike in disposition. An investigation in the case of twins is more intricate than any other phenomena, and it was a knotty problem. The deductions are given in a chapter on twins. In the investigation of all human phenomena we find that it cannot be accounted for on the basis of heredity, and the theory of atavism is too vague and cannot be demonstrated.

TRANSCENDENTALISM.

If the reader concludes that the cause of varieties is transcendental, which is, that the many peculiar characters in mankind, the good, the bad, and the indifferent, were created by special act of Providence, it will be found that such a theory lays the blame for the creation of not only the lame, halt and blind, but also the congenital epileptics, the insane, and the criminals, upon the Creator. Those who hold such a theory must first assign an adequate reason why God has created men and women who are detrimental to the welfare of humanity, a source of anxiety to their friends, and a blot upon the face of the earth. Second, they must show that all the facts lead to and produce evidence in its favor, and against the creation of varieties in any other manner, and the facts must harmonize. The first is an assignment of real causes, and would be a correct physical theory, because physical cause must be the basis of argument from which to draw conclusions. The second would be accepted as a logical deduction. The first line of argument has never been undertaken so far as man's moral and mental nature is concerned.

The well known biologist, Prof. La Marck, undertook to prove man's physical line from the basis of the first argument, and was thoroughly ridiculed. He gave partly real and partly insufficient causes, and did not get credit for any ability on that line; "And his attempt to prove physical changes through the appetite and habits of animals which acted upon their structures, causing a modification of the organs, was said to be a failure." This is the opinion of a noted biologist. Later investigations tend to the conviction that Prof. La Marck overlooked an important factor, viz: The effect of climate and food upon the *mind or consciousness* of the individual organism. It is now contended that the influence of climate and food with the element of time, does change the physical structure, and affects not only man and animals, but plantlife.

In studying the problem of the cause of varieties, all truths are based upon hypothesis. Reason and consciousness must decide that there is a foundation as a basis for investigation, and all theories should be founded upon facts. It is impossible to reason correctly from a false premise. Facts are essential to any proper solution. There should be some reasonable assurance that that which is called a fact, is a fact, before an attempt is made to explain the cause, but it is not essential to prove the fact before an attempt is made to give a reason for it.

To illustrate: Take as a study, a criminal whose whole ancestry are upright and honorable; the theory assumed, is, that the mother's mental condition shaped the brain of that criminal, so that he is unable to resist the desire to do wrong. It is not necessary that you shall prove the theory before you proceed to investigate the cause of his criminal action. It is sufficient to know that the individual persists in his criminality. In that, you have a basis upon which to rest your hypothesis. To a perfect and proper judgment in any case, all the factors that have a bearing upon the question should be considered first. Nor is the gathering of facts alone suf-

ficient. It is easy to string a lot of facts together, if facts are furnished, but when an attempt is made to analyze them it requires intellectual ability superior to that which the average man possesses. The gathering of facts alone does not satisfy the scientific thinker. Science demands causes, or reasons, why the facts are as they are

"A proposition with its terms well defined is more than half solved."

If the proposition is not clearly stated, and there is a superfluity of words which are generally unintelligible, they are apt to mislead, so that its solution is liable to be at fault. It might by chance be correct but it would not be safe to rely upon it. If you are persistent in your inquiry and investigation, where causation can be studied, you will in time arrive at a definite conclusion. It is urged that all preconceived ideas be laid aside; examine the facts, make your deductions from them, then interpret the facts which have been collected, and draw your conclusions. If the conclusions agree with your ideas, you have fortified your position with new truths. If, upon the contrary, your old ideas are at fault, you will seek more evidence until you are thoroughly convinced that your conclusions are based upon sound arguments.

The study of the subject will become more and more interesting as the student progresses, until the cause of the various peculiarities in individuals that one meets, will be as an open book. It is hoped that in this work some light may be thrown upon the subject of varieties, thus adding to the general knowledge of a question that seems mysterious, and which eventually some abler mind may fully elucidate.

Those who delight to investigate that which is, and who are pleased when they have discovered and traced the various phenomena, and noted how, through the operation of some natural law, all organic beings adapt themselves to their environment, will be amply repaid by a careful perusal of this work. As the investigation proceeds, it will be surprising to find how wide a field is opened to the mental vision of the investigator, and, in searching for the truth, he will be

overcome by a profound conviction that some great overruling power is controlling the destiny of the universe, and that mankind is under the influence of potencies which are to the majority so incomprehensible, but when examined under the search-light of reason and common sense, are very plain and easily understood. The conclusion to which the study of this subject leads, is, that all mental varieties in human nature are traceable to two causes; the first is heredity, or, "Similar produces Similarity;" the second is heredity's twin and powerful sister, Maternal Impressions. The law which underlies heredity is unquestioned; all scientists agree upon that fact, that is to say, they believe heredity governs the physical or organic nature, but I have doubts as to its influence upon man's mental nature. It has been a subject for a vast amount of study, as to why heredity does not always prevail. No satisfactory answer can be found in the work of any scientist.

This work shows that maternal impressions, generally known as pre-natal influence, is a more powerful factor in the cause of varieties, and, as it were, sets aside the law of heredity. When the subject of maternal impression is comprehended, with its good and evil effects upon the life and character of mankind, and its study presented in such a manner as not to offend the most sensitive, as it is in this work, no intelligent person will say, "This is too delicate a subject for me."

By a study of maternal impression, the moral powers of posterity can be improved or retarded. It will instruct the coming mother as to her ability in that direction, and show her that she can, *at will*, produce offspring who will be a blessing to her and to the world. Her duties as wife and mother will be seen in a clearer light, and through all, and above all, it will redound to the glory of God, by the production of an improved race of beings.

The subject of maternal or pre-natal impression, the results of which are commonly known as birth marks, was studied by the author from a love of investigation, and to acquire a knowledge of a subject that seemed full of mys-

teries, with no expectation of adding anything to the general knowledge of the question. As has been remarked, the presumption was, that it had been thoroughly and exhaustively treated by well known and competent scientists of the age. But upon an examination of the many voluminous works upon kindred subjects, such as "Biology," "Evolution," "Heredity" and "Atavism," as well as many other works that have a bearing upon man's descent or ascent from the primitive stage to the present, it was found that among the many writers, no reasons are given, and no logical explanation for the cause of varieties. Nor do scientists suggest any plan by which a student is enabled to begin an investigation of the cause of the various mental and physical peculiarities, which are found in humanity. The question of mental influences, with their effect upon the human brain structure in its formative stage, has been lightly treated by a few scientists, and unnoticed by the many.

Where the brain structure has been discussed, it was generally in the animal and insect organism, mainly to prove the theory of evolution. The human brain has been ignored, except as to its physical structure, and that, merely in its relation to, and the bearing it had upon, the question of physical evolution, and by anatomists in its relation to diseases. Its mentality has not been considered to the extent and in the manner it should have been, when man's possibilities, both mental and moral, are taken into consideration.

In all works upon man and his antecedents, biology is the most prominent. 'Tis true, that in its fullest sense, the term biology includes the mind of man; nevertheless, the fact remains that the many peculiar mental varieties found in man are not investigated, except in a limited manner, principally by the criminologists, and the student is bewildered by a mass of scholarly verbiage, which only leads to the physical aspect of man, as well as to all other breathing organic life.

In the following pages, is applied the best efforts of experience, and an intelligent explanation of facts, with their

relation to the phenomena which were supposed to have produced the facts. Personal experience as a factor in the elucidation of the cause of varieties seems to have been overlooked, or is not comprehended by scientific writers, and they have been unable to fathom the subject. In this work the subject has been treated in a simple manner, to enable any person who could not grasp the ideas as expounded by profound scholars, to arise from the study of the subject as here presented, with a feeling that some knowledge had been gained by its perusal.

To those who intend taking a scientific course in biology it will be of value, because of the many ideas given here, which will enable the student to begin a line of investigation. It is next to impossible to find any starting point in the works of the leading scientists.

The reasons which led to my conclusions are given, and stated so plainly, that any person having the ability to solve a simple problem cannot be misled. Its study will enable them to solve other problems which may be observed. New facts will be found, that are within the grasp of the average mentality. By new facts, is meant, new to the masses, and many of them *new* in the sense that scientists have either failed to recognize them, or have overlooked them entirely.

The critic who denies the premise and conclusions at which I have arrived in this work, should in answer show that bodily defects, such as birth marks which are visible, are the product of a common natural cause, over which the mother has no control; then show why each case of birth mark is different from every other case; that is to say, no two persons were ever found who were born defective, and were alike in their deformity; also show *why* they were different.

It is hoped that the study of this work will be a benefit to the coming generation of fathers and mothers, and thus assist in uplifting humanity by putting it upon a higher plane of mentality.

CHAPTER III.

A SUPERFICIAL GLANCE AT VARIOUS SCIENTIFIC THEORIES.

"That such verbal hocus-pocus should be received as science, will one day be regarded as evidence of the low state of intelligence in the nineteenth century."

In the study of the organic part of man and animals, man's mentality should be included. So far but very little has been written in which the mind of man has been taken into consideration. One writer, Dr. Romanes, published a voluminous work, entitled, "The Mind of Man;" but it would puzzle the wisest to find anything that would lead to a solution of the cause of the various mentalities in mankind—nothing can be found on that line. All biological writers discuss the brain formation; the anatomical differences in the structure of the brain of man and the lower species of creation have been thoroughly elaborated. Scientists have heaped up great stores of facts and collected data; piled up documents by the score, then shoveled them together in thick volumes, prefaced by many pages of bibliography, interspersed with a mass of verbiage, and each paragraph floating upon a stream of notes. Often the notes are in a dead language, or in some foreign tongue which the reader does not understand. This wearies the student and has a tendency to make him tired of the whole subject, when the object should be, not to see how large a book can be made, but to make a book that will be interesting and profitable to the one who is studying the subject. Every student of scientific literature has been bothered at times trying to find out what the writer of the book which he

is studying means. If he should ask the author, "What did you mean when you wrote that sentence, paragraph, or page?" The answer would be, in many cases, "When I wrote that, there were two who knew all about it, God and I; now God alone knows." The reader is bewildered, and the student's time and energy is wasted to find out what God alone knows.

Marie Correlli, in "Ardath," says: "To my mind, science somewhat resembles a straight line, drawn clear across the country, but leading, alas! to an ocean wherein all land-marks are lost and swallowed up in blankness! Over and over again, the human race has trodden the same pathway of research; over and over again, has it stood bewildered and baffled on the shores of the same vast sea. The most marvelous discoveries are, after all, mere child's play, compared to the tremendous secrets that must forever remain concealed. We die in almost as much ignorance as we were born."

Investigators who are presumed to be authority upon man's antecedents, have been compelled to invent theories and to assume an hypothesis in which the theories are contradictory. Is the statement warranted, when it is said that Darwin's "Gemmules" and his "Multicellar Organisms," Spencer's "Physiological Units," Weismann's "Germ Plasms," with his "Ids" and "Idants," his "Chromozones" and "Chromatic Granules," and Haeckel's "Plastitudes," all belong to the realm of the anatomist, and are of slight value in the study of the cause of the mental peculiarities of mankind. No rational theory has been formulated that will stand the test of logical investigation.

Dr. Strahan says: "Unfortunately for science, Darwin's theory of "Gemmules" is but a theory; of these potent gemmules there is absolutely nothing known—it is not even proven that they exist. It is the ingenious effort of a great mind to fathom what at present seems to be unfathomable." Darwin's "Natural Selection" is by far the most plausible argument, as to the cause of the physical variation in animal organisms.

It may be charged that the theory of maternal impression is also an invention. Not so! As it has been known for a long time that the mother's mentality can and does disarrange particles of flesh and blood, which are known as birth-marks. It is as indisputable as the laws of gravitation.

Referring to Natural Selection, that theory depends upon: *First*, that the strongest and handsomest males are selected; *second*, that the females in birds, fishes and animals, as well as in mankind, have the power to discern color, strength, beauty and voice, which enables them to choose the proper male to produce a higher and better species. Natural selection implies, that back of all other laws which govern reproduction, is a fundamental principle which is guiding the whole, and the ultimate object is the production of a superior race. The conclusions drawn from Prof. Darwin's argument must be, that it is all done by a conscious guiding hand, and the result, Evolution.

But what becomes of Mr. Darwin's other theory, that nature, if left to itself, reverts to its original type, viz: "Reversion to Type." In Natural Selection, Prof. Darwin says: "When males are provided with weapons which females do not possess, they are for fighting with other males of the same species, and these weapons are acquired through natural selection." He also says: "Undoubtedly the first spike-horn buck was an accidental freak of nature; they are crowding the antlered buck out of the habitat." We stop to inquire, Does nature do anything accidentally?

Mr. Herbert Spencer, speaking of the Irish and German immigrants, whose progeny rapidly assume the prevailing type, says: "That spontaneous variation, increased by natural selection, can have produced this effect, is going too far. . . . . There is no escaping the conclusion, that physical and social conditions have modified function and structure." (See case of the Italian family, which, out of ten children, had eight who looked like Germans.)

In Mr. Spencer's argument is an admission that the en-

vironment of the mother has affected the structure of her offspring. If this is denied, then the theory of evolution receives a back-set.

In Mr. Spencer's theory of Physiological Units, he considers, "That the whole organism is composed of these units, alike in kind, and that the germ-cells contain small groups of them. . . . . All these units are capable of arranging themselves in a variety of ways. . . . . But it is done under the directing influence of the whole. The units are forced to arrange themselves in just such a way as is necessary for the perfection of the whole." (What is it that directs them when there is a monstrosity, and it is not a perfect whole?) Mr. Spencer also says: "It seems difficult to believe that this can be so, but we know it is so. . . . . It is insufficient to interpret heredity. . . . . But it has the merit of having utilized the smallest particle of the organism."

This is scientific biology with a vengeance, and reminds one of the carpenter, who, in building a house, hit upon the plan of filling the spaces between the joists with the sawdust and chips, and was elated over the idea that he had not wasted any material; he had found a place for it all.

It is noticeable in Mr. Spencer's writings, as well as in many others, that the evidence which he produces is always from some one else, and the inference is that he has not made any personal investigations. Prof. Weismann is considered by a very few an authority upon hereditary transmission. His conclusions are: *First*—The immortality of unicellar organisms and reproductive cells of multicellar organisms. . . . . *Second*—The theory of the germ-plasm continuity is based upon the transferring of a substance from one generation to another, which contains a chemical, and above all molecular constitution called germ-plasm. . . . . *Third*—All parts of the organism are determined from the germ onwards. . . . . *Fourth*—The individual is determined, at the time of fertilization. . . . . *Fifth*—That degener-

ation of all kinds and degrees, depend upon the complicated structure of the germ-plasm. . . . . And, That heredity depends upon the presence of this definite substance, germ-plasm." In the introduction to the germ-plasm theory, Prof. Weismann says: "This Germ-Plasm, or 'Ids' can never be formed anew; it can only grow, multiply, and be transmitted from one generation to another. . . . . I doubt the theory of transmission of variations acquired by the body, and that it does not occur."

Then what becomes of the evolution theory? It looks as though the average scientist does not consider whether the assumption of his theory is possible, logically. He sees that a certain hypothesis is positively necessary to complete his theory, and formulates a scheme, without regard to any facts upon which to base it. Prof. Weismann produces no facts upon which to base his theory of the immortality of the Germ Plasm, or that they are never renewed; they can only grow and multiply. The conclusions of Mr. Weismann are based upon insufficient evidence; in fact, there is no evidence at all, he merely assumes. I have not found a student of Weismann who understands his theories. If one formulates a premise to suit his own ideas, the conclusions will be apt to agree with some preconceived notions, which may be uppermost in his mind at the time.

To illustrate: A child is born with a club-foot. The father is a believer in Weismann's theory of "Ids" and "Idants." He makes his own premise, which is: That some unknown ancestor, whom he has never seen or heard of, must have had a club-foot; if not, where did the ids which formed the club-foot of his child come from? and which his authority, Weismann, asserts are immortal and never change; they grow and multiply. As no other cause is found, the conclusion is, atavism and heredity is the cause of the club-foot in his child.

The idea that the first malformation of any kind, when it appeared, could not have been in existence previously, does not

occur to this, Weismannist. But the answer comes, yes! those "ids" were in existence from the dawn of mankind. That answer rests upon supernatural causes, which have no standing in science, and are not debatable. Such a concluson is based upon a premise formed upon a theory which is unexplainable; grounded in mysticism; it is literally valueless to mankind, as it does nothing toward elevating the race; takes up the time that could be devoted to something useful, and places the blame for all imperfections upon the Creator of the universe. The question that should occupy the mind of the student of science is, What can I learn out of the book of nature to assist me in making the world wiser and better? What can be done for posterity, is of more value than what ancestry has done for the world. The terms evolution, environment, natural selection, heredity, atavism, and a host of others, are current, their significance doubtful, all interpretation of fact contains a modicum of truth as well as errors. Jordan says, "Evolution needs a special definition every time it is used." The term environment, as used by the biologist, has a definite meaning, and is limited, but to the general reader it has a fuller, broader meaning; it includes the mental and moral nature, as well as the surroundings of the individual. The term atavism is of doubtful utility. The theory is based upon say-so: what somebody said, as for instance, "I heard my father say, that his grandfather was, or did, thus and so." Not a particle of evidence can be produced in its support, and the atavistic conclusion is based upon insufficint evidence. As no satisfactory answer could be given, the word Atavism was coined. As has been remarked, "It is often used to cover up ignorance of all previous conditions."

CHAPTER IV.

HEREDITY.

"Heredity is the stamp of blood relationship."

There are three factors that form the characteristics which are found in all human beings. *First*—Heredity, which controls the organism. *Second*—Environment, which is in its essence, education; it governs and moulds heredity's twin sister. Maternal impression, *that* constitutes the third factor.

In the study of the cause of mental variation in man, it will be neccessary to include heredity, and there must be a clear understanding as to the term, or what is meant by heredity. So far, there is no positive conclusion in regard to it, and we produce in evidence a few ideas of leading scientists upon the subject, including atavism, as it is understood.

"The heredity theory of the future must rest upon a far more exact knowledge than we enjoy at present."—Prof. Osborn.

"Any attempt to work out a theory of heredity in detail may appear premature and almost presumptuous."—Prof. Weismann.

"In Abnormal Man," by the United States Bureau of Education, is found some reference to heredity; it says: Heredity is often a name to cover up ignorance of all early conditions,". . . . and "Heredity is an overworked jade, too often driven in double harness with a hobby."

The term heredity is used to apply to all living creatures,

but in this work it will be restricted to and refer to mankind only, as man is the subject of discussion; the term biology, if used, will also be in the same restricted sense.

In the various works upon heredity, all living organisms can be studied, from the atom or protoplasm, up to man. In none of them is there any careful study of man's mentality, which is a factor and should be considered in the investigation of hereditary transmission. Scientists have been looking solely at the organic or physical nature of man as it is included in all creatures, and they have given a reason for the varieties in man's acquired character, by charging it to some long-forgotten predecessor, and called it Atavism.

Heredity is defined as the law of "Like producing Like;" when analyzed it is found that it is not a law, it is the result of some law. The law, so-called, is the cause; heredity the effect. This may seem to some hypercritical, but it is a correct statement. The term is used here in its common acceptation. By virtue of that law, the conjunction of a male and female of the same species will produce another being, having like form and quality, who will be able to do its part in the further propagation of the species, and its progress to a higher standard is called Evolution. "In what passes for the doctrine of evolution there is a mixture of science and speculation, yet it is customary to serve it all up together, so that hungry souls must needs take all or none."

Extravagant evolutionism has gone on from the physical theory of life to pose as a metaphysical theory, and is thus commented upon by the editor of The New York Observer (Presbyterian), who calls it Encyclopædic Evolutionism: "The idea is extended to human customs, morals and manners, to literature in general, to religion itself, to the growth of states and social sovereignties. Everything in this view has grown from something that was lesser than it. . . . . All this is evolution gone clean daft. . . . . It tickles the fancy of a Spencer to reduce everything to one philosophic principle. . . . . All morals, all manners, all doxies, laid

upon the bed of evolutionary theory, to be dropped off or drawn out to fit the demand."

Before an attempt is made to investigate maternal impressions, it will be necessary to examine the question of heredity and its kindred subject, atavism, as it is presented by its advocates, and, if possible, clear away the cloud that will obscure the mental vision of those who are looking to scientists in vain for any positive evidence in regard to the influence of heredity or atavism upon the mental characteristics of mankind. In its study, do not accept the simple assertion of any man, solely because other men look upon him as authority, particularly when it is admitted that the facts are unknowable. "Scientific thought is at times very one-sided." To illustrate: Aristotle taught that the breath of man entered the heart; that the back of the head was empty; that he had but eight ribs. Like some modern philosophers, he was wrong in his conclusions. In the study of heredity, one is compelled to admit that there is nothing upon which to base any conclusions. Life and matter is all that can be claimed for it; the various combinations cannot be attributed to it, and the problem of the improvement of the race cannot be solved upon the theory of heredity, as that theory holds, that the progeny must be like one or the other of its parents.

Scientists say there are causes at work with heredity, which are to them unknown. They give no clue, nor do they hint at any idea from which the student can begin to investigate. Sedgwick, in trying to find a good reason for the exceptions in heredity, said: "In the case of two deaf mutes, who produced normal children (mark the logic), heredity acquired such a power that it destroyed itself." This we should call pure guess work; it is far from being scientific. Virey says: "Moral qualities of the body are transmissible through heredity, but the moral qualities of the soul are not." This seems to be a vague proposition, and can only be characterized as pure assumption. Buckle says: "We often hear of hereditary talents, hereditary vices and hereditary virtues,

but whoever will critically examine the evidence, will find no proof of their existence."

It is said that heat and cold, as well as food, seems to change the physical characteristics of certain animals, and the element of time is of great importance in heredity, which is said to be governed or changed by physical and climatic circumstances surrounding the race. These factors produce a mental twist, influenced by habits of ancestry, viz: Their taste and action, then changed and swayed by their geographical situation, and when the element of time is considered, the mental twist becomes fixed; registered, as it were, in the brain structure. If the indentations and undulations made by the stream of time, passing through the brain of centuries could be traced, it would be seen how, in this sense, heredity is arbitrary. But this view of heredity only applies to races, or nations, and not to individual variations.

In regard to the mental variations in mankind the scientists are profoundly silent. Why these variations, if heredity be fixed and unalterable? It is to them a mysterious subject. One says, "There must be some transcendental agency at work to counteract or change the law of heredity." *That* is a cheap and easy way to become famous among the many superficial thinkers, who lack the power of discernment. When a man takes the stand above noted, he has become "Scientifically superstitious," and looks at dogmas, systems, and speculations, as absolute truths. He cannot be working upon any scientific basis, and the danger to the student is, that he may accept as truth, unconsciously, that which is merely conjecture, and which is none the less speculation, because carried on by professed scientists.

The law which governs reproduction, Prof. Darwin calls "The fixed laws of heredity." He says "Heredity produces an exact copy of the parent in the child." The next sentence makes the statement ambiguous: "In the child there is never a precise re-duplication."

In his summary he says: "Many of the views are highly

speculative, and some no doubt will prove erroneous. Many facts in hereditary descent, are wholly inexplicable by my hypothesis." A work upon Descent and Darwinism, by Prof. Schmidt, of Strasburg, Germany, says: "Darwin has set up a provisional hypothesis. 'That in every elementary portion of organism, innumerable gemmules are produced which are hoarded up, in every ovum, in every sperm corpuscle, and might remain latent during hundreds of generations, and only then exhibit their powers in reversion.'" The idea that a peculiar trait in an individual, was lost or latent through hundreds of generations, then reappearing, and calling it hereditary or atavistic, is so undemonstrable, that it is surprising it should be called scientific. "Darwin's theory, from presenting so many vulnerable points, is always in jeopardy."

It is said that Mr. Darwin never made any dogmatic assertion, but what would the following be called, if asserted by some other person? "Man is descended from some less highly organized form. The ground upon which this conclusion rests *will never be shaken.*"

Herbert Spencer says: "Heredity is assumed. . . . . But, as generally understood, it is universal. . . . . It is not universally admitted that peculiarities are inherited. . . . . There is a doubt as to whether heredity is transmitted. . . . . A positive explanation is not to be expected in the present state of biology."

Prof. Lucas says: "Side by side with heredity which maintains types, we ought to admit a special force [which he does not attempt to explain, he simply calls it] 'Innateness which diversifies type.'"

Dr. Galton says: "There is very little direct evidence of the influence of heredity in the course of a single generation, if the phrase 'Acquired Faculties' is used strictly, the few cases cannot be accepted as positive. . . . . My own data is too lax to go upon. . . . . The whole theory is too uncertain to be accepted as fact. . . . . It is excellent material for mathematical formula, ... But I am unable to make it

intelligible to the masses." And tacitly admits that all speculation in regard to Heredity, Atavism, and Darwin's Pangensis, is not a positive test, it was no doubt not very clear to Mr. Galton himself. He says further: "Where the mind's activity takes a larger part, heredity is found to lose force and constancy of action."

Papillion says: "Cases of heredity can never be anything more than exceptions, as compared with the cases that make against it. . . . . Let us believe in heredity in so far as it may be the means of improvement, but refuse assent when there is claimed for it despotic power. . . . . Not a single one of the following great thinkers in whose line, whether ascending or descending, are their high capacities perpetuated: Newton, Spinoza, Leibnitz, Diderot, Hume, Kant, or Jeoffrey. They had neither posterity or ancestry. . . . . By what right, then, shall any man set up heredity as a general law of development of intellectual activity? Heredity does not exert an exclusive and continuous influence. . . . . It is well established, that the children, of geniuses, are very often very inferior men."

"The Jukes," a book containing the history of a lewd woman in the state of New York, whose many descendents, were criminals and paupers, in discussing heredity, says: "The characters of Ada and Bell, are not reproduced as we might expect, if heredity was the controlling influence. . . . . Heredity does not always pass on."

De Quatrefagas says: "It is not resemblances existing between the members of one family that perplex the philosopher; all agree in referring them to heredity; . . . . the problem lies in the differences, more especially in the shades which constitute the individual traits that distinguish father from son, or brother from brother." The problem is to account for the diversity of character, without forgetting its unity of origin.

Romanes says: "Other causes are at work with heredity; we do not know what they are. . . . . The various species

originated, we know not how. . . . . I assume the doctrine of descent, ... as regards the whole of organic nature, ... with one exception, man, ... and I assume even in the case of man, so far as his bodily organization is concerned. . . . . It is only in reference to his mind that I except, and I make this only in deference to the opinion of that small minority of evolutionists who still maintain, ... and I accept the theory of descent as to the physical part of man, but they say they have cogent evidence that it fails to account for his mental condition. . . . . The process of organic and mental evolution has been continuous throughout the whole region of life and mind, ... with the one exception, the mind of man." Linneaus, Buffin, Lamark, Miller, Cuvier, Geoffrey, Humboldt, all arrive at the same conclusion: That "All men belong to the same species, and that there is but one species of man."

Prof. Le Conte says: "Heredity is based upon a fundamental law, which seems infallible, viz: Like begets Like. . . . . This law is sure. . . . . It is the first great law of reproduction that the offspring tends to resemble its parent more closely than anything else. . . . . The various species originated, presumably by direct creative act of Deity. . . . . While it is probable, nay, almost certain, that all animals had a common origin, we cannot trace the great departments of homology to that common origin. . . . . As to the truth of evolution, concerning which there is no difference of opinion among thinkers."

If Prof. Le Conte means that all thinkers believe in a law of progress up to a certain limit, he is on safe and tenable ground. We believe that the important factor in the evolution or development of mankind—the basic principle of variation—is the state of the mother's mind previous to the birth of her offspring.

Prof. Drummond, in a chapter on degeneration, comes to the conclusion, That nature does not progress, but is inclined to a retrograde movement, reversion to type. He gets this

idea from Darwin. There are scientists who do not stop at the presumed natural limit of any species; they take a low order of organic beings to prove the law of evolution, and when they reach the physically perfect human, some of them wander into the spiritual, and call it science. . . . . A better name for it would be, Scholastic rope dancing; Verbal dust, with no clear ideas from which to draw conclusions. "A mere figment of the intellect."

"To find analogies between the processes of nature, and the supposed future of man, and present them as a proof of the latter, is a trick packed with baneful results to the mind of man."

With intellectual necromacy, and preconceived transcendental ideas they have blinded their judgment, which has become formulated, and its inner meanings lost. The problem ever present with the scientist, is in regard to the origin of man; and a still deeper one, is to find the origin of the mind of man; to find, as it were, its protoplasm; and after that is found, there comes a still more difficult and unknowable problem, That of life in the physical organism, and the answer to one is the answer to all. It always must be: We do not know. A knowledge of the problem of life is not essential in the development of mankind. It is not a factor which must be discovered before man can arrive at the high moral and physical standard which the Creator has undoubtedly set for him to attain. If it were necessary there can be no doubt that God would have revealed it ere this. Man's whole duty is to use the means at his command, and which he is conscious of, to enable him to fulfill his destiny; it is for each one to do his share in the elevation and improvement of humanity.

But to return to the subject of heredity. If heredity is such an all-powerful factor, as some scientists would have us believe, and atavism—traits from unknown ancestors—is an important adjunct, it should have made its appearance in some of the old families, but its influence is not recognized

to any extent in this day and age. Some of the descendents should return to the simplicity, and sturdy manhood of their puritan fathers, and reproduce the sterling integrity, Christian fortitude, and forbearance of their progenitors. There is not a particle of evidence that can be relied upon, in any work of all the great thinkers of this age, which claims to have any proof as to the validity of heredity. This is not a denial of heredity, it is only a statement of the fact, That no evidence can be found in all the voluminous works of the leading scientists, as to the influence of heredity upon the mind of man. There are assumptions but no proofs. Scientists, in discussing heredity, ascribe all of the so-called "freaks of nature;" the likes and dislikes; all pecularities found in humanity; all the bad traits, as well as the good characters; all the varied phases of mankind, which are not found in the parents, to some unknown cause, and they assert that it comes from some long-forgotten, and utterly unknown progenitor; some great-great-great-great-grandfather; and the term atavism is also an excuse for ignorance of early conditions. It will not do to flourish such vague generalities, and attempt to pass them off as scientific explanations. With atavism, the scientist is groping in the dim and shadowy past, where no land-mark or data is preserved, and where no record can be found. As no cause could be found, the effect was called atavism, it was the only outlet, and the scientist assumed what no seeker after the truth should do, with "Huxley's Guiding Rule" ringing in his ears. When one has attempted to prove atavism, by exploring the record of any individual's fore-fathers, and accepts what little grain of facts which could be found, he must be groping in the dark, the facts must necessarily be limited, because the persons to whom he looks for facts, are unable to give any positive evidence. Is it possible for any one to give any proof which is demonstrable, as to the cause of the peculiarities of his grand or great-grand parents, except from hearsay, which could not be relied upon. Even if the witness knew them when living, it

would be nothing more than hearsay, therefore very weak and insufficient evidence. Although the evidence may, in a general manner be correct, that is, a statement in regard to some mental or physical characteristic, may be accurate, such a statement does not explain the origin of the modification. It only emphasizes a fact. Ellis, in "The Criminal," says: "I doubt whether we can attribute criminality to atavism; it does not pass on. and when we consider the facts of heredity and atavism, we are no longer on safe and simple ground."

In all biographical sketches the reader is treated to a history of the grandparents and other more remote ancestors; then the parents' characteristics are given in detail, especially the mental qualities, and they are subject to the whim of the compiler. Next we are called upon to notice how accurately nature has reproduced certain traits, then the environment, and the school, with the teachers, the surroundings of the home life, as well as the religious atmosphere which influenced the subject of the sketch. An argument can be drawn from these presumed facts, to prove atavism. Scientists tell us that heredity, atavism, and environment are the master forces of the organic world. If, by the term environment is included the senses and their influences upon the individual organism, through its mentality, the statement may be accepted. In all articles upon environment, the inference is that the surroundings of the individual organism after birth, are meant, and in no case do they refer to the influence of the mother's mental condition, as modifying the structure of the individual before birth. The professional scientist's argument calls attention to the fact that animals, fishes, insects, in fact all animate organisms, change their color according to their environment, as, for instance, the white of the polar bear, the yellow of the lion, the change in color of fishes. Innumerable cases can be cited in its support. Such arguments would prove to the superficial thinker that environment was the controlling factor. A closer reasoning will show that the organism must have been conscious of the change, and its

environment acted upon its senses; it then conformed itself to its surroundings, so that in the last analysis it is found that the senses or mind is the most powerful factor; if it were not conscious of its surroundings there could have been no change in its nature or its color; it would remain unaltered like the pebble upon the sand.

The student must brush aside the mist of doubt that will encompass his mind upon these subjects, or he will become confused before he can make a careful study of maternal impressions. The many conflicting statements of the scientists should be carefully weighed, and, if faulty, laid aside. Accept no man's dictum or dogmatic assertion! Demand facts! If they cannot be produced, then insist upon a logical theory sustained by facts bearing upon the hypothesis. Not much attention has been paid by scientists to maternal impressions as a factor in the "Origin of Species." Man has been studied on the line of the evolution of the brain substance. The mental characteristics of the mother should have been investigated while she was going through the process of becoming a mother.

A careful investigation of the various phenomena that can be found in all communities, and which no thoughtful observer can fail to see, will remove much that looks mysterious to those who have never considered the overpowering influence that is exerted by mind over matter, under the conditions which are to be investigated in this work. In regard to the influence of mind over the bodily functions and processes, no psychological fact is better established than the existence of such an influence. Every organ has its representative in the brain, each nerve, with its many fibres, is related to a function—talking, walking, laughing and crying, digesting or perspiring—all are affected through the brain, so that mental influence is a factor which must be considered, when investigating any problem in the cause of varieties.

The ideas here presented may be called radical, but it is advance thought upon any line, which is able to enlighten the

student, and if the advanced ideas are logical, the effect is to create a desire for further investigation. That always leads to a better understanding. Theories and facts are constantly put to the test of truth, and if the facts and theories do not agree, the theories must go to the wall. Old opinions should be reviewed, and those which do not stand the test of truth, given up and new ones accepted. "When a truth is taken in exchange for an error, a fact for a falsehood, there is always an advance."

The most important question to the student is not whether evolution or heredity is a fact, but how, and in what manner did the various deviations in man occur, and what influence do they have upon his character. It makes no difference whether it is called heredity, or some other term; whether the transmission is direct or indirect. Too much time is wasted in regard to the terms or the exact process. It is the cause we are after; that concerns mankind more than all other unsolved problems, because it underlies man's entire character, and its solution is essential to the welfare and good order of society.

CHAPTER V.

REVERSION TO TYPE AND NATURAL SELECTION.

"Hence, Jacob studied all the laws,
To see if he could learn the cause;
That on the calves would put the spots,
The rings, and stripes, and streaks and dots."

Before a clear idea can be had in regard to the claims which are advanced for the widely accepted theory of heredity, it will be necessary to examine the subject of "Reversion to Type," advanced by Prof. Darwin and accepted by all biologists. I have so far found none who oppose it. The reader is invited to a logical examination of the question.

The law of reversion to type is, That the appearance of characteristics which existed in remote ancestors, traits which are of a lower order, that are absent in the immediate ancestor, are caused by a law of nature, which Mr. Darwin called "Reversion to Type," and through a series of experiments gave the result to the world. His conclusions briefly stated, are: That nature, if left to itself with no attempt to improve or assist it, will revert to its original type. To demonstrate it, a lot of finely bred pigeons were placed upon a distant island, after ten years they were all merged into the common blue pigeons. Presumably pigeons were used in the experiment, as they do not mix easily; their nature is monogamatic, that is, mate for life and only one mate. A well known writer says: "Reversion to type leads backward to the cave dweller, living in his cavern, splitting the leg-bones of his victim, to extract the marrow for his feast."

It is difficult to understand how the law of reversion to type can be reconciled with the theory of natural selection, which is also an idea of Prof. Darwin. The argument in favor of natural selection is, that nature, through a process of selection, has preserved those individuals who were superior in physique, as well as other attributes, which were evolved by the process of natural selection—"Survival of the Fittest." The fittest ones came from a lower, up to a higher and more perfect species. That nature, through a careful selection of progenitors evolved a superior race. This idea is merged into the term evolution. Prof. Darwin says: "Natural selection will never produce in a being, any structure more injurious than beneficial to that being, for natural selection acts solely for the good of each." Prof. Paley says: "No organ will be formed for the purpose of causing pain to its possessor." Darwin shows further, that the natural instincts in birds and animals, appear at the proper time and overcome instincts which were all-powerful at another time. He illustrates it by citing the fact, that when the time arrives for birds to migrate, they are so strongly impelled that the mother bird will leave her brood to perish in the nest. Mr. Darwin accepts the migratory instinct, as a link in the chain of evidence by which to prove natural selection. He says further, "Considered literally, natural selection is a false term." We contend that the migratory instinct simply asserts a self-evident fact, that certain impulses are stronger at some times than at others, which is indisputable, but the question arises, is it sufficient to prove natural selection? A man always follows the strongest impulse; this will at times prompt him to do noble acts, but in our present social conditions, it frequently leads him to gratify his selfish desires at the expense of others. The views of Prof. Darwin may be correct, but whether they are or are not, the one who doubts has the right to investigate the subject, and treating the doubter to sarcasm does not satisfy, or answer any question. The process of evolution, in its broadest sense, has never been proven.

"It is the baldest of all philosophies which have sprung up in our world."
—*Wainwright.*

Sir Geo. Mivart says: "The Darwinian theory is untenable, upon Spontaneous Germination and Transmutation of Species, ... hangs all the law and the prophets of evolution —it is a puerile hypothesis. Nor is natural selection the origin of species."

Prof. Tyndall says: "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield a provisional assent."

Wallace's argument, as to the underrated powers of natural selection, is too obtuse to admit of producing in this work. How the law of reversion to type can be reconciled with the theory of natural selection is not clear. For the present the question of reversion to type, will be considered, and its relation to man's moral nature. Does man display in any of his attributes, reversion to type, that is, to savage nature, and if so, why does the law of progression, natural selection or evolution, fail in mankind?

It is claimed by evolutionists that the law of progress is infallible in all other organized matter. Is man reverting to type because he is ignorantly or unconsciously disobeying the laws which govern all animate nature, thus assisting, as it were, the law of reversion to type, and becoming degenerate? If this is answered in the affirmative, the question arises, Why does nature assist animals to progress, presuming Prof. Darwin's theory of natural selection to be correct, and does not assist mankind? The argument needs bracing up on this point.

That all mankind is subject to the law of reversion to type, there can be no doubt. Unless man labors for that which is best and noblest in him, with an intelligent conception of God's law and an earnest desire to do His will by living up to the requirement of the fundamental laws of creation, he will eventually revert to the barbaric type of his remote ancestors. How can mankind counteract or overcome the

law of reversion to type? We answer, by the study of, and the intelligent comprehension of another more powerful natural law, which governs reproduction, and through which all human nature can be improved, viz: Maternal Impressions.

The effect of the natural law of progress upon humankind is perceptible in its rise from barbarism, and in its advancement from period to period, until what is called a higher civilization has taught the mothers how to interfere with that natural law, and at the same time, civilization has neglected to teach the danger of such interference, which assists the other universal law, reversion to type. Civilization has also failed to teach that such interference is immoral—immoral because it is contrary to the divine law, "Be fruitful and multiply." That is just what the majority do not wish to do —multiply—so that the race of man has only in part reached the high standard which it could occupy. We say *in part*, for it is fair to presume that all men could have attained the highest standard, through a knowledge of God's law of progress. This is shown in the improvement of our domestic animals, by a knowledge of results and an intelligent conception of the cause. The stock breeder has overcome the law of reversion to type to a great extent in applying another natural law, in the selection of sound progenitors, and through his efforts, working in harmony with the law of progress governing such cases, he has been able to evolve a higher order of animal. A man may be entirely ignorant and unconscious of the law of reversion to type, or evolution, but he makes the best use he can of the knowledge he has acquired, through which he is able to evolve a more perfect animal. His technical ignorance of natural law does not prevent its fulfillment; as he has assisted nature, the result is improved stock.

All efforts which are put forth by the many educators, and the endeavors which society is instinctively making, individually and collectively, to elevate the morals of its citizens, are based upon that natural law of progress. It is also seen in the attempt to overcome the law of reversion to type, by

sequestering that class who are injurious to the good order of society; and the question has been argued at various prison congresses and by criminologists, whether it would not be advisable to hold in subjection all such as are born criminals, and through such sequestration prevent the reproduction of any more of those who are predisposed to crime. If criminals were only produced by criminals, and imbeciles by the insane, it might be a wise measure. But the fact is, that many good parents—in the sense that they are morally and physically good—bring forth children who are criminal and imbecile, which proves that the inciting cause of the birth of congenital criminals is not attributable to heredity, and some other factor must be found before a complete remedy for the eradication of degeneracy will be effective. Judging by the present outlook, with the crowded condition of the prisons and asylums, all efforts in behalf of good morals are lacking in a complete knowledge necessary to enable mankind to counteract the law of reversion to type. That such knowledge is lacking is shown by the fact that the masses are not advancing to a higher plane of mental and moral vigor, on the contrary, are degenerating. This is proven by the great increase of crime and immorality, and in the accessions to the ranks of mental deformities, the insane, the imbecile, and the epileptic.

It is held by a very few scientists that there is a natural law governing or limiting the physical progress of all organic matter; that so far as man is concerned, he rises to a certain physical and mental standard, then begins to decline, and is at last absorbed by mother earth.

This theory of man's return to barbarism rests upon the above analogy, and is not supported by any logical evidence and therefore not fully accepted; it only adds a little to the argument in favor of reversion to type. The reason for the mental and moral delinquencies, which are so prevalent, is undoubtedly caused by malformation of the brain structure. "A marked departure, in one form or another,

from a normal brain structure is found in most all criminals." This question is discussed at length under criminality.

That mind does influence matter under certain conditions, there is abundant evidence, and by a comprehensive study of this fact, using it as a key, we may be able to unlock the secret of nature; thus work in harmony with the law of God, and be enabled to counteract the law of reversion to type.

The question has been asked: "Will our present system of education ultimately bring the race to ruin if not supplemented by the education of the masses, in regard to the laws which govern reproduction?" To which we answer, yes! It is as inevitable, as that animal or plant life which is not assisted in its development, by proper nourishment, or by what some call natural selection, which is only an unconscious action that is in harmony with natural law, must, in that case, become subject to the other natural law, reversion to type.

But what has the mind of one human being to do with the formation of the brain structure of another human being? Does it, or can it in any manner, change the white or gray matter, or the fibres of the brain, and does it increase or decrease its capacity? If the character of a man is controlled by the quality of the brain substance, and by the shape of the brain, which is conceded by the very best authority, and accepted by all anatomists, can its structure, or its quality be changed after birth? It is said by eminent authority that the human brain does not grow in weight after the eighth year; it is then as heavy as it ever will be. After that it expands, and as its possessor becomes more intellectual, there is an increased amount of gray matter deposited. All environment simply expands or contracts the brain cells of an individual. After that age no system of education can change its structure; that is to say, unless an individual has a brain which can comprehend certain facts, no amount of education will alter it. It can do no more than improve or retard that which the individual has. You can only improve the men-

tality of the brain structure which it has, not the brain soil which it has not, or in which it is deficient. This fact is evident. We see one who cannot understand astronomy or mathematics, but is fond of history. Macauley, the historian, was absolutely incapable of learning mathematics; so was Sir William Hamilton, the philosopher. One is a failure as a merchant, but is a good carpenter or blacksmith; another is a good musician but a poor bookkeeper, and so on.

Here lies the whole question, which, briefly stated, is: How can the brain structure be properly formed in the majority of mankind? Upon its solution depends the future progress of the race.

The overpowering influence which the mental condition of the mother has upon the formation of the body of her prospective child is well known. The effect it has upon the child's mentality is not so well known. *This* is the knowledge which is necessary to enable a mother to produce a perfect organism in her offspring. That she does shape the brain structure, and through it, influences the character of her children, cannot be successfully controverted.

The shape or form of the skull depends upon its contents, and its effect upon the habits and character of an individual has been thoroughly studied. It is taught in phrenology and physiognomy. There is plenty of post-natal culture in the home, kindergartens, schools and colleges, but no attempts are made to teach pre-natal culture, except for hogs and other live stock, which is done in agricultural colleges. The most ignorant mother is aware that so-called "birth marks" are produced by a mental shock to the mother, but no systematic efforts have ever been put forth to teach this important subject to coming parents. *Nor ever before has it been taught how to systematically overcome a scare or shock.*

'Tis true, there are many voluminous works upon heredity, but they are unfathomable. Maternal impressions have been studied, and a few advanced thinkers have written upon the subject. Here and there an article has appeared in medical

journals, but in no case has it been systematically investigated or taught. They have reached conclusions, without any scientific basis from which the subject could be studied, therefore but little attention has been paid to it. Medical writers have given a few facts, that is to say, have compiled a few cases, but no ground work upon which one could formulate a logical premise has ever been given by any one of them.

The fact is dawning upon the minds of some of our educators, that a powerful factor is at work which is bearing fruit in the propagation of men and women who are not good citizens, and that there is something lacking. They do not seem to be aware of the fact that nature's law of reversion to type is bound to do its work upon the human race, as well as upon a brood of fine pigeons, unless it is counteracted by intelligent action which is in harmony with God's law of progress. That the product of our present civilization is yielding a class of citizens who are not as virtuous, nor as honest, as they might be for their own good and the welfare of society, is apparent to all thinking men.

The subject of the cause of the many varieties in human nature is a question of great importance in this connection. The peculiar traits of character, good or bad, that are found in children, and no trace of which can be found in the parents, is known as acquired character; at other times, because the scientist having no knowledge of previous conditions, he has called it atavism.

Herbert Spencer says: "A right answer to the question, whether acquired characters are inherited, underlies right beliefs, not only in biology and physiology, but also in education, ethics, and politics. . . . . The question of acquired character, being transmissible, is the most important question before the scientific world." [See Contemporary Review, vol. 66, page 502.]

Mr. Spencer no doubt had in mind the fact that when the subject of acquired character was thoroughly comprehended, means could be instituted which would prevent the trans-

mission of imperfect organisms, and in this manner a large share of the prevailing crime and physical deformities in mankind, would be eliminated. His writings have not included man's mentality to any great extent, and what there is, is not very clear. His works refer mainly to the structure of active organisms; living, breathing, organized matter. Man's mental varieties are practically tabooed.

Scientists have not given the subject of man's acquired mental characteristics the study they should have. It needs close companionship with various types of mankind, and this is what the average scientist could not do successfully, as his student life debarred him from that necessary acquaintanceship with many characters. The average student relies largely upon text books. That is to say, if the subject cannot be found in some recognized text book, he declines to investigate it. Men whose lives are wholly devoted to books, are not well in touch with the world of fact; that is, with the people generally. It is different with animal life. In that case he can confine the subject which he is studying, and investigate it to its minutest atom, without any loss of the dignity with which the student is apt to clothe himself.

This does not imply that no scientists have investigated the varieties of man; but they were studying other subjects, not the mind. It is assumed that no student of man's organism could have done so, for the cause of mental varieties seems so plain that it could not have been overlooked, and if a small share of the time and a proper study, which has been given to physical organisms, had been alotted to the mental characteristics of mankind, the cause would have been apparent. The student lives in a circle of his own, and the world is generally bounded by his mentality. If it be broad, then he will be broad in his views and studies. One reason why the subject has been neglected is, because many writers upon heredity and kindred questions say, "That man's mental nature is unfathomable." Such statements, coming from the able men who have written voluminous books upon the sub-

ject, have deterred humble investigators, and they have neglected to study that which they have been told is one of the unknowable mysteries.

Maternal impressions is a powerful factor in its ability to elevate or to degrade coming generations, and a thorough education of the race upon this subject is necessary. If society refuses to study the subject, then it is bound, because of man's organic composition, to degrade him through the law of reversion to type, as he is but simply a part of all organic life in creation and is subject to the same great law as are all other organisms. This must be conceded by the dullest intellect. If mankind wishes to profit through the best means of elevating the race, it must be in harmony with a natural law to attain that end rather than, through ignorance of such a law, work in harmony with its opposite, the law of reversion to type.

Reasoning from analogy, we see the operation of two opposing forces in all nature, i. e., the law of growth, and its opposite, the law of decay. The conclusion must be, that it is man's duty to use the power which is given to him to improve the talent placed in his hands—use it to the best advantage. As has been remarked, the ability of society, as it is at present organized, to improve mankind, is counteracted through ignorance of the fundamental law of reproduction, or at least one phase of it, which man should take advantage of.

The law of reversion to type exerts its power when man does not follow its opposite—the law of progress—although, ultimately, reversion to type gets the upper hand through death, when man returns to his original composition, earth.

Society, through a species of false reasoning, has refused to look into the question of reproduction, thus unconsciously assisting the operation of the law of reversion to type, to the detriment of its opposite, the law of progress—that is, has assisted the law of decay instead of the law of growth. It is as though man had refused to study the laws governing phys-

ical health, and had gone on reproducing such as were diseased, and thus shortening his days and producing misery. Humankind is producing mentally diseased persons; this is plain to any observer or student of sociology. The question remains, Can individual and collective man be permanently improved? We answer again, Yes! and this work hopes to be able to make it clear to the reader.

CHAPTER VI.

TRUTH.

"Oh! everlasting truth,
The soul of all that's true;
Sure guide alike of age and youth,
Lead me and teach me, too."

"If a word could save me, and that word were not the truth; nay, if it did but swerve a hair's breadth from the truth, I would not say it."—*Longfellow.*

In the solution of any problem it is essential that the start should be made from a correct premise. Beware of the abstract reasoning and the dogmatic assertion of the metaphysician, or the scholastic verbiage of the professional scientist.

Science rests upon what is proved. Of all matter it assumes to know only its elements, and they are irreducible. The heart of science is this: "To discern law in the phenomena of nature, and to trace it in all its branchings." The biologist accepts protoplasm as a definite fact, because he says he must, and from which he formulates his premise, back of which all is mystery. The student of heredity cannot be too well grounded as to the facts upon which his conclusions are based, and no heed should be given to the dogmatism displayed in the remark, "That this or that argument proves too much." Such an opinion, coming from one who is presumed to look solely at the facts, shows that prejudice has a stronger hold upon his mind than a desire for the truth. It seems, and it is a dogmatic statement, that a theory can be too strongly entrenched in fact; that too much proof can be furnished to establish a truth. Facts of one kind are not to

be distrusted because they differ in kind or quality, if they lead to the same conclusion.

To find the cause of mental varieties, man must be investigated. By taking his mentality as a base of operation, it will be found that some cause has been at work to change him, or which produced a different mentality from that of his progenitors. His mind must have been influenced, or there would be no change in his nature differing from his ancestors. The mind must be the starting point for a change of varieties.

"There are phenomena concerning man which are discerned by consciousness alone, and they must be received as real, whether they can or cannot be explained." And from these phenomena conclusions can be drawn to demonstrate the correctness of the premise. The phenomena will, by invariable repetition, prove that the premise is correct. If the result of the same phenomena is variable, it would show that some factor is at work which has not been considered; it must be found and taken into account, or the conclusions will be erroneous. The unknown factor is essential to a correct solution of any phenomena that may be under consideration.

To illustrate: A student of causation on the line of heredity or maternal impressions knows two brothers. One is mean, ugly, irritable and of a pugnacious disposition—he will fight at "the drop of the hat;" the other is kind, gentle and sympathetic. The student, while investigating such a case, will hear of other ones, and if he is a superficial thinker will conclude that, as the factors are the same, so far as he knows them, there is nothing in the theory of maternal impressions, and that it has no foundation. If such should be his conclusions, he has failed to note an essential factor, which is the mental condition of the mother; that is, the wishes and desires which engrossed her mind while she was building the individual brains of these children. In the former case the mother was cross, irritable and angry when she became conscious of her condition; and in the latter case she was recon-

ciled, and accepted the situation without murmur. (See the case of Mrs. R., of I.)

The average man is apt to decide as to the truth or error of a proposition before the import of the subject is fully comprehended, and is not in possession of sufficient data, and unconscious of the fact that he has failed to grasp the entire subject.

"A man that seeks precise truth, has need to remember what every name stands for, and place it accordingly, or he will find himself entangled in words which will lead him into absurdities."—*Hobbes.*

There is such a thing as intellectual tyranny. It can be seen in politics, where a man indulges in sophistries, and refuses to examine facts for fear he will find himself in the wrong. The tyranny consists in shackling the brains and refusing to allow freedom of thought.

Much time has been spent by scientists trying to prove that man's ancestor was an ape, (at least, that is the general impression); that the ape came from some lower species, and those from some still lower kind; but very little has been done to find out why so many of the race are vicious, sordid and cruel; why so many criminals, imbeciles, and deformities are produced. The intelligent business heads in the department of live stock have been for years carefully investigating and learning how to produce the healthiest and best animals, and they will select an animal as near perfect as they can get, mating it with one that accords with what they wish to produce. In doing this, whether intentionally or not, a fundamental law of nature is obeyed; in other words, mix the proper ingredients, and get that which is bound to be the product—an improved class.

Nature provides, step by step, a lifting up, or elevation of its creatures, providing its laws are obeyed. But man, the most complex of all, with his knowledge of natural law and its results to the animal species, allows his own race to degenerate, or improve haphazard. Mankind keeps on ignorantly propagating it, good or bad as it happens to be, and after the

birth of the mentally lame, halt, and blind, the humanitarian takes them in hand and tries to rebuild the crooked and warped brains. As well attempt to change the shape of a congenitally deformed hand or foot by a systematic course of lectures. Such deformed brains should never have been created, nor would they have been produced to the extent they are, if as much pains had been taken to educate humanity upon a line for the improvement of its brain structure, as has been taken to improve the breeds of horses and cattle. How to improve the condition of the indigent and criminal classes, is a problem with which the philanthrophy of the age is grappling. So far the effort has not been encouraging. The theory, that through righteousness they could be placed upon a higher plane which would put them in a condition where they could work out their own salvation, has not been effective. The most intellectual slum workers are coming to the conclusion that this alone is not sufficient. It must be supplemented by some other agency, something additional, that will assist in the work of regenerating the masses. The latest we note, is, that in New York an exhibition of fine paintings has been thrown open to the poor, expecting to teach them the æsthetic, and thus create a love for beauty. All this to develop righteousness. Some one has called such efforts "Feeding a hungry lion with rose leaves." All such work, to elevate the criminal classes, must of necessity be a failure until the slum element becomes mentally able to appreciate art. The sight of fine paintings may, for the moment, impress one here and there, but the general result will be of no permanent value.

SOMETHING MORE POTENT IS NECESSARY.

It will be necessary to teach the coming mothers of the land, the great importance of keeping their minds in a state of moral health; that their longings and desires must be pure; that all impurity of mind will be injurious to their offspring as surely as bodily filth would be injurious to the physical being.

"Man, from the activity of his mental faculties, cannot avoid reflection, and past impressions and images are incessantly passing through his mind." And the woman who is sensitive, and receptive to all the various impressions which have a bearing upon her, is the one whose mentality affects her offspring the most. The woman of dull intellect not being easily moved, produces no change in the character of her children; there is a sameness noticeable in the children of such families. They can be found in the thinly settled portions of various states, where the mother rarely leaves the home, and especially at the periods under discussion. One of this class told the writer that she was born in, and had never been out of, the county. Bear in mind, there is never an exact likeness, but a marked physical or facial resemblance is found, particularly where the mother is of a phlegmatic temperament. It is noticeable that the more nervous and excitable the mother is, the more variable the children will be. This applies to all grades of society.

The marked physical or facial resemblance which has been noticed of the mother who had never been out of the county, indicates a mental similarity, and shows that the mother had gone through a similar mental process in each case. There was nothing to disturb her. In such a phenomena all the factors were nearly alike, and the result could not be otherwise. Nature would be untrue to herself. "Like produces like," and the effect must be a similarity. The deduction in regard to isolated families is not in itself conclusive, but taken in connection with other phenomena, adds a link to the chain of evidence by which it is shown that the mother's mentality is the strongest factor in the mental variation of her children.

CHAPTER VII.

THE STUDY OF MAN.

"This is not a chance world, but a world of law."

In taking a philosophic view of the various homes, in hamlet, town and city, and observing the mothers who are bringing, good, bad and indifferent children into the world, and when it is contemplated that many of the number will be paupers and criminals, thus becoming a menace to society, the question arises, how can such a state of affairs be improved?

The answer to this question is, through the study of maternal impressions. This is the point which is to be impressed upon the masses by this argument. Its solution is the important question and its continued reiteration is essential. It is a certainty, that by a proper education and diffusion of the knowledge of maternal impression and its effects, the prospective mothers will be able to reduce the number of paupers and criminals; also the production of physically imperfect human beings could be largely averted. The prospective mothers should be instructed that upon them rests the responsibility of producing sound brain fibre. That it is in their power to make the quality of the brain substance good or bad, and that upon it depends her child's ability to comprehend good or bad teachings; and the future well being

of their offspring also depends upon a sound brain structure, as its physical health depends upon a sound body. Such an education would result in an improved race of human beings

It is a question of the deepest import what the child shall be. Will its life be happy and joyous, a pleasure to itself and a benefit to the world, or will it be a source of discomfort and discredit to itself and its friends. Before its advent into the world its life problem begins. It may receive some of its characteristics from its grand-parents, or it may resemble its parents, more or less, but the chief influence over its entire life will be due to the mental and physical condition of the mother during the year preceding its birth. More depends upon pre-natal, than upon all ante-natal conditions.

It is said by some "That the sins of the fathers, their vices, virtues, the strength and weakness of all by-gone generations, find a focus in the little morsel of flesh that is called a baby." It is said to be to our advantage, as well as our misfortune, "That we are heir to all the ages, so that every man carries more or less of the imperfection—the lower life—of all the long series of forms, reaching back to the beginning." That statement may be true, providing there is a normal condition surrounding the mother, and there is nothing to disturb her mind during this period. In such a case it may be that heredity has full sway, the mother being passive, no factor except the natural process of reproduction is at work, and it is not interfered with by any human agency. Such cases are rare, i. e., that the mother has no unusual wishes or desires which engross her mind. It is at such times, by desiring and wishing, that a mother can make the world better by her presence in it. Every mother should know how to produce good children; such as will at least be as good, if not better and happier than the average. If she was a chicken fancier, she would study how to breed good chicks. How much more important it is to produce good men and women. Then a mother should see to it that she

does not bring forth mentally or physically defective brains or bodies. The mother has it in her power to endow her offspring with a good constitution, a vigorous intellect, and good morals. She can modify them at will, but to do so intelligently, she must be educated in regard to maternal impressions. The surroundings of the mother have much to do with the results, that is, the effect which her environment has upon her prospective child; if it has a tendency to make her peevish and fretful, or vulgar and cruel, the child will partake of her nature. As she is at that time, so her child will be.

Illustration: Mrs. R., of I., when she became aware that she was to become a mother, was very much vexed because it would prevent her from enjoying the usual social gatherings with her friends. She was warned of the bad effect her peevishness and angry spirit would have upon her child. She scouted the idea, and would not believe it. Note the result—she had, as one lady remarked, "The crossest baby I ever saw." Her second child, born two years later, was of the average good nature, the mother admitting that in this case she was reconciled to her situation. The lesson in the first case was a severe one, but the world and the child will suffer through the ignorance of that mother. If the mother's environment is of such a nature as to make everything pleasant, and her life is joyous and happy, its effect will be to produce a kindly, good-dispositioned child.

Illustration: A girl was born to Mrs. B., of H., when Mrs. R.'s first child was fifteen months old. Mrs. B.'s baby was one of the best natured children that could be desired. There were two causes which affected this mother's mind favorably: *First*, an earnest desire for a child; *second*, the cross baby of Mrs. R. These two ladies were very intimate, and before the birth of this child, Mrs. B. often expressed herself, "I hope my baby will not be as cross as Mrs. R.'s." She says now that she has no doubt her wishes, which she often expressed, had the effect which is so plainly shown in

the disposition of her little one. When it is considered that the mother is of a quick temper and nervous disposition, the case is an interesting one. Both cases are so well known to the writer, that the phenomena compels a belief in the mental influence of these mothers producing differing natures. The ladies were close friends previous to, as well as after, the birth of these children.

A course in the study of the influence of the mother's mental state, as it affects her prospective offspring, would be the means of eliminating, in the future, much of the mean disposition, and ugly temperament, that is so prevalent. It might also save the coming mothers many a heartache, and would be a blessing to her offspring as well as to society at large. The latest scientific researches prove the possibility of the wonderful control which mind has over matter, and the latest developments demonstrate the fact, so that this factor, mental or pre-natal influence, has an important bearing upon the solution of the cause of varieties.

In the study of heredity and all kindred subjects, maternal impression is a factor which must be taken into account, to enable one to arrive at a correct solution. It is conceded that all the education of the age is intended to develop good, and all know how important it is to instruct the young in regard to their physical health. Volume after volume is written to impress this fact upon parents, but the most important of all, viz: To instruct the coming mothers how to produce morally sound brains in their children, is a subject which is entirely ignored. Without sound brains—brains that are able to comprehend that which is taught—the education must be a failure.

There is a class of well-meaning, narrow-minded, mentally weak-kneed persons, who, from a distorted sense of propriety, have not the courage to endorse measures that will enlighten the masses, but who will in private say, "Oh, yes! the young should know the truth, and some should teach them," and at the same time refuse assistance in any manner.

It is the duty of all who have studied this problem in the least, to enlighten such as have not given it any time or thought. In this way assist in making the world better by restricting the birth of the illy born, so that there will be less crooked and warped brain structures, and fewer physically deformed. Thus, instead of interfering with nature through ignorance, assist in its better development.

"The proper study of mankind, is man."—*Pope.*

Man's study of his fellow man is intuitive. This is plainly seen in a child when it first attempts to use a pencil or pen. It tries to produce something, which, if able to explain, it calls a man or boy; in no case will it be a tree or animal. These appear as the child comprehends the need of such things, as houses, horses, cows, and all other objects necessary for the preservation and comfort of man. A child's first attempt at drawing will generally result in a round face, goggle eyes, a dash for the nose and another for the mouth, a body with two arms and legs, with knobs for feet, marks at the ends of the arms for fingers. A rough diagram in which humanity is displaying itself to that infant intellect, in its simplest form. But this very act, viz: The child's first attempt at fixing its thoughts so that they become permanent and tangible, proves conclusively that nature's great law of self preservation is asserting itself in the plastic mind of the child, teaching it the necessity of man's study of man; not only in general, but in the abstract, or concrete form, and the act, when analyzed, is found to be one phase of the great law of self preservation, and closely allied to all studies and sciences that have as their object the preservation and reproduction of the human race.

The study of man will ever form one of the most intellectual resources for the scientific student. The romantic realities in the many phases of character, with their startling incidents and conflicting scenes, is worthy the maturest thought of this or any other age. The record of all that is

noble incites the student to a better manhood, and unconsciously stimulates to a higher purpose in thought, word, and deed, and the examination of the immoral and baser attributes prompts him to shun such action in his own life and character, providing he is able to grasp its import. A study of living, breathing, pulsating humanity, if fully appreciated, contains more real stimulus to a higher, purer life, than all that a Shakespere ever thought or wrote. The ever changing views of character, and the deductions therefrom, present an estimate of man, based upon facts and governed by principles which are fundamentally just and true, and they are no doubt of vital importance to the proper elevation of the race, mentally, morally, and physically.

In the study of varieties in man, the first question is the person's character. Is it a variation from his immediate ancestors, and where did it come from? The factors in such a case are many. The place where the person lives, and the climatic surroundings which may have a bearing, should be studied, and the difference, if any, in the environment of his parents. Were they educated in the same mental atmosphere? If they were, then that can be eliminated as a factor, thus narrowing the line of investigation. Study the parents' peculiarities, then any of the grandparents' peculiar notions. If no clue can be found, the next and only course is the mother's state of mind for a few months before the birth of her child. If it is a criminal who is under investigation, the mother, if she is intellectual, can tell if she had any desire on the same line of criminal action as is found in her offspring. Be cautious and do not be misled in case the mother, through modesty or shame, denies that such thoughts had ever entered her mind, for the average mother is very sensitive upon any question which pertains to her morality, and might consider it a stain upon her integrity, although always willing to excuse her child by taking the blame upon herself. So that in all such investigation, care should be taken not to arouse indignation, which would tend to mislead a person in

the investigation. If the problem is in regard to a peculiar taste or desire, the mother will be able to tell the cause. Unless her memory be defective, it will generally be found that her longings were so strong that she could never forget them.

Do not be misled, as was the writer for a while, in the following case: Mr. K. of W. is a monomaniac upon the subject of rifles; is an ardent and enthusiastic member of a rifle corps and gun club; the handling and talking about rifles, (not shotguns, he cares nothing for them), is a source of intense gratification to him, and he will drop all other business to talk about them. He remembers when he was five years of age, getting a gun into his hands for the first time, he could not lift it, but recalls the thrill of pleasure that ran through him. He was a crack shot, and represented the state in which he lives, at the international rifle meet in New York. His mother was asked if she had encouraged him in this desire, or had taught him to handle a gun. She replied, "Oh, no! I always opposed it, and trembled with fear whenever I saw him with a gun." So that his education was not the cause. For a time the theory of maternal impressions in this case received a back-set. Here was a mother who had no love for the things which her son had such an intense desire for; in fact, she was afraid of them, and her whole mentality was opposed to them. If the investigation had stopped there, it would have been a point against maternal impression; but in another interview, and a closer investigation, the fact was elicited that when the parents were married, the father was a member of a rifle company in Sweden, and how proud the mother was to see her young husband in his daily rifle practice, with a glittering gun upon his shoulder. The desire to thus see her husband daily, so arranged the brain cells in her child that his whole delight is for rifles; it is his only pastime. Five months after the birth of this son, the father's time expired as a soldier and the family emigrated to the United States. The father never had any desire to handle a gun, and his membership in the rifle company was compulsory. The father's dislike for and the

mother's fear of guns eliminates heredity as a factor. It is well to add that Mr. K. never goes hunting for game, in fact, is opposed to it; his mania is solely to handle rifles and participate in rifle practice. Here the question of maternal impression was plainly proven, and it is dwelt upon to caution an investigator in regard to misleading answers on the part of the mother, which is, in most cases, done unintentionally.

If the peculiarity is a passion for music, the mother will admit that she was strongly impressed, either by a desire to be a musician, or hoped that her child would take to music; or, possibly, as was the case of one, where the mother, who knew nothing of music, accompanied her husband, who was an amateur, each week or two, when he went to practice with a friend. This case is well known to the writer.

CHAPTER VIII.

THE ELEVATION OF MANKIND.

The brain of man; its formation; and through it, the influence it has upon the mind, with its peculiar instincts and varieties; its effects upon the individual character, and upon society, is a subject worthy of the best thought of this generation; and its study on the line of maternal impressions, will bring with it a solution of the problem; will teach how to elevate the race.

All measures which have been tried, and that are in use, have not prevented the degradation of a large share of the world's inhabitants; that is, the methods in use have not prevented the many from sinking into the mire of degradation and crime. There are persons who are fixed in the idea that human agency is unable to do anything without the aid of something supernatural, and they decline to use that share of common sense which is allotted to each one, in a greater or lesser degree. Such individuals will have no use for this work, and it was not written for them. No evidence could be presented, no experience of their own, or that of their nearest or best friends, could avail; all facts presented would be looked at from a supernatural standpoint, through darkened and ignorant mental optics. But the man or woman who believes that they have been created for some good purpose, and who will use the God-given faculties which they possess, to elevate themselves, and to improve the race; to such persons a thoughtful study of the work is commended. It will be

especially beneficial to the coming parents of the land; to the young men and women who expect to become fathers and mothers. To them it is earnestly commended, as it is largely for their instruction. The future well-being of mankind depends upon the coming race, rather than upon any efforts that can be made effective for the majority of those now in existence. By this it is not meant to imply that the efforts now put forth to elevate humanity should cease; by no means! This subject is discussed in another chapter.

The facts presented on the line of maternal impressions, and the arguments to show the ability of the mother to control and shape the destiny of her offspring, are not generally known. It is a subject that should be made so plain, that no one can err, in the proper education of the masses on this line; an education that will teach them the power which they exert, and that it rests solely with the mother. Such teaching will enable her to elevate or degrade her offspring; and that it is done prenatally, is here proven. "We must educate," says old Dr. Beecher, "We must educate, or we must perish." Every person has been brought into existence by woman; her life and her thoughts have at least partially moulded each one's existence before birth. And the policy of repression, or the attempt to keep the coming mothers in entire ignorance of fundamental laws governing the reproduction of the race, has been in vogue too long and society is paying the penalty.

Lady Henry Somerset says: "There has grown up in America, an artificially imposed silence upon all questions relating to maternity, until that holy thing has become a matter of shame! Will not women try and break this down? It seems life will be truer, and nobler, the more we recognize that there is no indelicacy in the climax and coronation of the creative powers, but rather it is the highest glory of the race; . . . . How many children are born into the world, whose mothers greet them with a sob, instead of a kiss. Through dreary months these mothers have environed the

child with a feeling that it is not wanted, it is at enmity with all its surroundings, and its blighted life is evidence of some attempt to thwart natural laws." In commenting upon Lady Somerset's statement, the editor of the "Arena" says: "This occurs, not only in the houses of the poor and depraved, but in the homes of the rich and educated. Their little ones are blessed with a pure heart and mind, or cursed with a passionate temper. . . . . No fact is of more importance, and about which there is such dense ignorance, not alone on the part of the masses, but in the minds of our public men, the result of this reign of ignorance is seen in the murder records, and the offenses against society as well as the diseases transmitted from parent to child, this picture cannot be overdrawn."

What our country needs is intelligent and wise parents, who will bear children that will not be the wards of the state, and thus, in time, the charitable and penal institutions of the land will become depopulated. We pray with the murderer, before hanging him. It would have been better to have had him born into the world with good instincts, instead of murderous ones.

Dr. Forbes Winslow, who has been referred to, has truly said: "Something more potent than mere intellectual culture is required to be put in force for the purpose of regulating the conduct of respectable beings with a free will across the stormy sea of life, from birth to death." The question for the sociologist and the humanitarian to solve, is, what is this "More potent thing?"

The fundamental principle of our system of education, so far as the department of family relation is concerned, is defective, as it fails to teach the necessity of producing sound and healthy brains. This can only be done by a system which teaches the coming mothers that if they allow their minds to be filled with unrighteous and unholy thoughts, the result will be—must be—defective brains in their offspring. The influence of the mind of a prospective mother upon her child before its birth is of tremendous importance to its

active existence as a member of society, from the fact that it lies in that mother's power to shape its mentality, that it may be a power for good or for evil. Very few are aware that there is such an influence, and the masses have never given it any thought. There can be no doubt that it exerts a commanding influence and gives direction or determines the whole life and character of the individual. The comparatively few who have any knowledge of the subject, know that what they do know is but little, in regard to the various processes at work in the formation of the brain substance—that is, they know but little of the influence of the mother's mind in increasing or decreasing the receptive brain capacity of her offspring.

The question has been asked, "What do you propose to accomplish by this pessimistic view of society?" The aim is to awaken a discussion upon the subject, and thus assist in dispelling the mist of ignorance and false conceptions of duty that we owe to the youth of the land, and especially to educate that class who can control the future well being of the race—viz: The coming parents.

It is not so essential that the coming fathers should be instructed, but the study of the subject can do them no harm, on the contrary, it will teach them, that when they become heads of families, the necessity of good environment for their wives, and especially when the mother is in the condition to which this work calls attention. We hope to bring the subject of maternal impressions before intelligent parents; to impress them with a comprehension of the great need of an education upon the line of pre-natal influence.

In the study of this subject, as here presented, no one of chaste mind will feel unwilling to recommend its perusal, as not a word can be found in it to jar the feelings or shock the most sensitive. The use of technical terms that are unintelligible to the masses words that are hard to pronounce and rarely heard by the many have been left for other works, by scientific writers. Technical terms are not adhered to, as

they are too scholastic for the general reader. Most of the literature upon kindred subjects is written by professionals for students of abstract science, and they indulge in too much literary verbiage, which confuses the average man, and it is usually couched in such scholarly tones—as Emerson says: "Wrapt in academic robes that hinder thought with its voluminous folds,"—so that the average college-bred person labors through it with a dictionary at hand and then at times not able to find words which are only familiar to physicians; and often the medical student would be compelled to refer to special works that give the definition of medical terms. This makes any work written by scientists, upon the subject of pre-natal influence, too laborious for the masses, who must become interested if any permanent good is to be accomplished. Comparatively few of the common people would ever see a scientific work upon the subject, as such books are usually in the hands of students of science, and if perchance one of the uncultured class looked into such a book, its pages would be scanned mechanically, and at last it would be laid down with a feeling of, "Oh! that is entirely too deep for me."

In this work the subject is made so plain that any one with a common school education, or who can read and understand every-day forms of speech, will be able to fully comprehend it; and, with the exception of the chapters which are allotted to an examination of kindred subjects (and these are simplified), it is written in the language of the common people. The average boy or girl can read it, and, when finished, will lay it down with a feeling that they are wiser upon this very important subject, and it will pave the way for an intelligent parent to discuss a question that is not as much spoken about as it should be for the good of their children. Why the average educated and otherwise well informed parents do not like to talk about the manner or means by which human nature, in fact, all living creatures reproduce themselves has not been fathomed; it is sufficient, for this argument, to know that it is so, at least among civilized nations, whether the con-

trary is true as regards barbarous nations is mere conjecture, but the inference is that they are deficient in that which we call modesty.

This work is in no sense immodest, on the contrary, the language is pure and chaste. Such a work is sorely needed in the education of our youth. Intelligent men can study it with improvement; sincere and earnest Christians may examine it without being offended; and the purest minded girls may read it without causing a blush to mantle their cheeks. It is hoped that it will be found so useful that every parent will study it, and will make it, as it were, a household book, fit for the parlor and the family circle.

A further and very important object is to make it a text-book for schools and colleges. There is the place where the "Something more potent than mere intellectual culture," must take root. In the school room the work of enlightening the masses upon the most important question which confronts the student of social progress at this time must be done. The subject of maternal impressions is, fundamentally, the power which mind exerts over matter under certain conditions. It is never taught in books on physiology; is ruled out, or, rather, is not found in the curiculum of medical colleges, and the average physician does not discuss the subject with his patients. The fact is, the doctors are not as well informed upon the subject as one would suppose; their time is spent in studying how to heal the sick and bind up the wounds of humanity, and their business is to take charge of humanity during and after birth.

Upon all other questions pertaining to the welfare and improvement of humanity the search-light of science has been turned, but this most important of all subjects has been comparatively ignored, and young men and women have drifted into the joys and sorrows of fatherhood and motherhood, in most cases, as ignorant of nature's great and all-important law of reproduction as the most ignorant savage. It might be said, more ignorant than the Indian, as they hold the per-

son of their squaws sacred while in process of nourishing or building the body of the prospective child.

If the study of this work does no more than teach some of our daughters the sanctity of the life they bear, or expect to bear, within them, the work and time spent upon it will be amply repaid.

CHAPTER IX.

THE OUTCOME.

"We do not take possession of our ideas, but are possessed by them. . . . . They master us and force us into the arena, where, like gladiators, we must fight for them."—*Heine.*

What the probable outcome will be, of our present system of efforts to elevate the substratum of society, known as the "Submerged Tenth," can be inferred by a retrospective view of what has been done in the past for the amelioration of the poor and criminal classes. From such a view no hope of any change can be expected. Note the efforts which have been put forth for many years in behalf of the children in the schools of New York City. Various plans have been tried for their moral culture, and abandoned. At one time, every morning, some portion of the Bible was read; then the Lord's prayer repeated, and appropriate hymn sung. The superintendent complained of a large class of vicious boys, which the schools could not restrain. They went from school to school, until they were declared to be incorrigible; then all schools were closed to them, after which they roamed the streets until the majority graduated in prison.

Societies for the relief of the indigent are very numerous, but all plans which have been tried are found wanting in the elements of success. So far, none have been able to prevent the degradation of the masses. Since 1855 a society has been at work in New York, trying to elevate the lower classes, mentally, morally, and physically.

The prospectus of this organization states: "Its object is to improve the home life, health and habits of the indigent, reduce poverty and vagrancy, also to ascertain the true cause of their distress." This organization takes the children and teaches the girls to sew and to do general housework in addition to the regular school studies. They are taught how to prepare food in the cheapest manner, and what kind of food is the most nourishing; to work with few kitchen utensils; as for instance, when they have no strainer or grater, to take an old tin can and punch holes in the bottom with a nail. Cooking schools are in operation in all large cities, to supplement what is known as a higher education. All this may be very instructive, but ineffective in the majority of cases, so far as the moral elevation of the masses is concerned, judging by the various criminal statistics published by the state officials whose duty it is to keep a record of all crimes against society.

The many deeds of cruelty and crime call the attention of the sociologist to the cause of the mental condition of criminals, whose misdemeanors at times shock the whole community. The one who commits a horrible crime and is indifferent to his misdeeds, must be an abnormal character; his make up of a nature not like the majority of mankind, but seems to be as Holmes, the murderer, states it, "Born with the devil in me." Holmes never expressed any regret, and said: "I could not help being a murderer, any more than a poet could help inspiration to song; the inclination to murder came to me as naturally as the inspiration to do right comes to others." There are mysteries of crime which are too deep for philosophy to solve, or the law to fathom.

THE SUBMERGED TENTH.

When the term, "The Submerged Tenth," is used in the various periodicals, the average man has in mind the very lowest dregs of society—those found in the city slums, and the outcasts in the highways and byways of the land. Society looks upon that class not only with pity and contempt, but

with fear and trembling, as to the outcome. What will be the result to the nation, if the ratio of the "submerged tenth" increases in the future as it has in the past? Judging from the many articles in magazines and journals, thinking people are continually in fear of the disaster which may overtake the nation.

If a study is made of the enormous increase of crime, and the steady accumulation of the number of imbecile and insane, who are, or become, a charge upon the public—when it is considered that there were 95,000 imbecile children in the United States (see census of 1890), 8,000 of them in charge of the various state institutions, the balance of 87,000 were distributed among the families of which they are members—the subject is appalling. This class, that is the 95,000, could well be called a type of the "submerged tenth," but of a different lineage. Those to whom Gen. Booth gave the name of "the submerged tenth," "are the product of the criminal and the depraved classes." This statement is only a half truth, that is, partially correct. A careful investigation, and the evidence of prison records prove that most felons are of good parentage. If the reader will think of the number of criminals who have been sentenced from his section, he will find that most of them are the children of respectable parentage. But that large class of imbecile children who are not a public charge, as well as many of those who are in public institutions, in one sense may be termed "the submerged tenth" of the middle and wealthy classes. They are the product of those who are the conservators of good order, and who are governed by and obey the laws. The largest number of this type of humanity are rarely seen by the public, unless their homes are visited, where, in many cases, the victim is the skeleton in the closet, rarely shown or mentioned. A few may be seen at the asylums, but the worst cases are not shown to the casual visitor even in such institutions.

All efforts at teaching such as are born crippled in mind and soul, is a failure. This is admitted by every one who has

made a study of the subject. The officers of the asylums for such unfortunates say, not one per cent can ever become self-sustaining; they cannot be cured, only eased through "this vale of tears;" they are an *unnatural natural* production, like the blind, deaf, and crippled; they are victims of their own faulty organization, for which they are not to blame.

INCREASE OF CRIME.

"Crime increases everywhere within civilization."—*Strahan.*

That crime, and consequent misery, is on the increase can hardly be denied. In the annual report of the New York Secretary of State, March 30, 1896, he says: "There were 71,491 convictions for crime for the year 1895, against 68,104 in 1894," an increase in that state of 3,387 in one year.

From other reports we find there were the following number of murders committed in the United States, for the years given below:

1882...1,467	1885...1,808	1888...2,184	1891... 5,906
1883...1,642	1886...1,879	1889...3,567	1892... *....
1884...1,465	1887...2,335	1890...4,290	1895...10,500

* I could find no figures for 1892, 1893 and 1894.

In 1880 there were 35,538 convicts in the various penitentiaries of the United States; in 1890, 45,233. There were confined in the various jails of the United States, in 1880, 12,691, and in 1890, 19,538. The average number of convicts in the Iowa prisons increased from 567, in 1887, to 947, in 1895. The same condition of affairs exist in nearly all the states of the union. Of the insane in the various hospitals there were, in 1880, 41,177, and in 1890, 74,028.

Upon an examination of the presumed cause for the increase of crime, and the various remedies which have been suggested by the wise men of the age, we find, among others, an article in The North American Review (1896) under the title of "How to Arrest the Increase of Homicide," which says: "The problem confronting us is whether crimes which destroy life shall be triumphant; whether the man of blood

. . . . shall be the despotic ruler, is the great question of the hour. . . . . We find that in the last six years there were 43,902 homicides, and 10,500 of them committed in 1895. . . . . As before stated, these figures show that crime is increasing. . . . . We are all anxious for a remedy, but before we can obtain one . . . . we must know the cause. It cannot be from defective laws, either in state or nation." [Let the reader mark the cause as given by this writer.] "It is largely because of the corrupt methods resorted to to defeat the law's administration. . . . . The condition is serious. . . . . There must be a remedy. . . . . This can only be obtained where full, impartial, and rapid vindication of the law is to be had. . . . . *In fact, the greatest cause for the increase of crime is the action of the appellate courts.* . . . . I would remodel the appellate system. . . . . My judgment is, if the people will turn their attention to this gravest of all questions, and build up a sentiment for the pure administration of the law, ... crime will decrease in a large measure."

The above is the gist of the argument. We submit that, considered logically, the article proves, if it proves anything, that if the appellate court were abolished,—as they are said to be the cause—there would be no more crime. Oh, No! Judge, you have not given us the cause; you have only emphasized an effect of a cause. Is the reader of that article to infer that the gentleman believes it would stay the hand of a criminal who has murder in his heart if the contemplating murderer knew that the appellate court was reconstructed? Would a human brute, crazed by drink, who, after dragging his wife around by the hair of her head, beats her brains out; would he be more gentle and only kick her out of the house, because there has been a change in the procedure of the appellate court? The ruffian perhaps never knew that there was such an august body, and cared less, when his murderous instincts were aroused.

No, no! The gentlemen comprising the appellate court,

are not the cause of the increase of crime; they may be the cause of the defeat of justice, in some cases. They are not the cause of a few, or even any, of the murders any more than they are to blame or are the cause of the death of a man hung for murder, when they pass upon and confirm the sentence of the lower courts and order that its decree be carried out. The honorable gentleman will be compelled to give a better exposition of the cause of the increase of homicides before his theory can be accepted.

Many articles are written upon this subject, but none, so far, have a remedy to offer which is effective. Why? Because they do not find the fundamental reason for the criminality of the age. When the true cause of crime is found, good citizens, in state and nation, must apply the proper remedy.

Another eminent gentleman, in an address delivered before the "Patria" club of New York, April 10th 1896, upon the subject of high crime in the United States, the Hon. Andrew D. White, Ex-President of Cornell College, made some startling statements, and gave figures to prove them. He said: "That under no other civilized government, is the right of life so trampled upon as under the government of the United States." The speaker gave as *one cause* for the great increase of crime, "That enough loop-holes will be found in the laws, by men trained in the search, to save the criminal from the penalty which his crime deserves."

He said further: "There are 10,000 murderers doomed to death in the United States within the next twelve months. In 1889, there were 3,567 murders committed, and in 1895, 10,500, [which corroborates the North American Review's statement;] . . . . If all the murderers were in prison there would be over 40,000 of them." He said [mark how near he comes to the real cause]: "*The cause of the increase of crime is due to dime novels, newspapers, posters, and the melodrama.* . . . . The remedy—moral instruction, preaching righteousness, cleaner journalism, remodeling of prisons,

and laws against viscious books," and suggested speedier punishment for crime.

Is there anything in the argument of this well-known educator that has not been tried? We had clean journalism years ago, and still crime increased. As for preaching, moral instruction, and righteousness, the civilized world and especially the United States, have been at work on these lines for a long time. There are more churches and members, more ministers, more money contributed, and more christian benevolence, not alone alms, but deeds of mercy, than ever before. Enthusiastic optimists are pleading for kindergartens, baths, free concerts, prayers and preaching, and general reform of the penal system. Many "Good Samaritians" work in the slums amid squalor and filth, and still the great increase of crime goes on. Compare the record of crime with the increase of church membership:—H. K. Carroll, United States statistician, in the Century Magazine, May, 1896, says: "In 1890 there were 20,618,387, and in 1895, 24,646,584 church members, ... the net gain from 1890 to 1895 was 4,028,-197. There were $150,000,000 contributed in one year for the spread of the Gospel of Righteousness in the United States." Now note the increase of crime, 6,933 more murders in 1895 than in 1890, almost three times as many. There are some who flatter themselves that the spirit of evil is decreasing, and that righteousness is gaining ground, such items as quoted from the Century are published to prove it.

There is great danger in such blind optimistic conservatism. Prudence, patriotism, human sympathy, and religious sentiment call upon the age to undertake the task of relieving society from the era of crime which is stalking over the land. Some other factor must be called to assist the preaching, praying, and the doing; "Something more potent than mere intellectual culture must transpire."

One professional teacher has nothing better to offer than to say, "That the saving grace is for each one to mind his own business." Such a statement is inspired by pure, una-

dulterated selfishness. Another educator suggests, that "The remedy for the regeneration of the poor and criminal classes would be to put them through a surgical operation, leaving enough to breed as many as would be necessary to do the heavy labor of the land."

This writer is ignorant of the fact that most criminals are the product of the middle and well-to-do class. (See report of the Superintendent of Randall Island House of Refuge: "That not one per cent. of the boys in his charge are from criminal parents.") And this is all that the wise men of the age can offer for the regeneration of humanity. Our Creator surely does not demand that one of his creatures shall be mutilated, and that the public shall thereby violate a natural law. There must be some plan, which will be acceptable to an overruling Providence; some plan that will harmonize with the laws of nature and of nature's God. The key-note, as to the cause of the increase of crime, has not been struck by those who have thus far been using wrong terms, and investigating effects of crime. They must go back of the effect. The appellate court, vicious books, posters, melodrama, etc., etc., are not the cause of crime; they are not the fundamental cause; they are the secondary, not the primary cause; and crime is the result of the primary and secondary causes. The primary cause is imperfect brain formation, and the secondary is environment, or education.

The cause of a love for vicious literature and immoral actions, should be the first study. Man must be investigated on the line of psychology, not alone anthropology; his temperament, race, and sex; the climate, necessities, and especially the environment of the mother; every phase of her mental condition must be taken into account, to find how or why good parents produce mentally deformed children. This can only be done by general observation; not by laboratory methods, or studies in a library. What the mother sees, hears and tastes; her hopes and fears; her whole environment, should be taken into account, and the whole rounded and

completed by a study of the result upon the brain formation of her offspring. All these must be studied, as they are factors in the development of her child.

There are men who are unable to construct a single grammatical sentence, in their mother tongue, much less in Greek or Latin, who have learned by observation how to improve their live stock, but humanity has not learned to know its own needs, and how to improve posterity. "It is in itself a most unanswerable argument against the defective education of our time, which trains the intellect, but does not develop character."

The mental characteristics of the passion-swayed young men and women of our land will play an important part in moulding the civilization of to-morrow, and their children, through environment and maternal impressions, will partake of the vicious taint of passion, greed and crime, if the mothers are not educated upon the line of reproduction; and then they must heed the lessons. Such lessons the prospective mother will heed much sooner than moral lectures, from the fact that the most depraved mother's love for her offspring will assert itself, and no mother will consciously produce a crooked and deformed body, an imbecile, or criminal brain, if it is in her power to prevent it; and the object of this work is to teach them how it is possible, and that it rests entirely with the mothers.

IMPERFECT EDUCATION.

"We are feeling our way about this corner of the illimitable world a little better endowed with the machinery of sensation than the protozoan."—*Balfour.*

Upon a careful investigation as to the increase of crime, it will be found, fundamentally, in the imperfect education of the prospective mothers. The present system of instruction must be supplemented by an education which will enable the coming mother to produce more desirable citizens. 'Tis true that our public and private schools develop the masses who are born good, but with the past and present system of

education of the daughters they are liable to become the progenitors of vicious and criminal offspring, and in the nature of things, to bring forth the average number of blind and maimed, through ignorance.

There is a great need of an education which will stop the birth of mental, as well as physical, deformities. Intelligent mothers are essential. Intelligent, not in the sense of the present day higher education, but in the sense of knowing their duties and capabilities, when they become prospective mothers. Teach them how to produce good brains and sound bodies. Teach them God's law, which will govern them, under such circumstances and while they are in such a condition, and the product must be good.

CHAPTER X.

EDUCATION DOES NOT MAKE THE MAN.

"From the hand of him that loves her, ere she sees the day, the soul comes like a babe; springing from her blessed Maker, she quickly turns to that which yields her joy."—*Dante.*

The statement that education does not make the man, will no doubt startle some who have always held that idea. But the culminating evidence of the age is, that education cannot do what nature has practically made it impossible to do, which is, to educate a man for a philosopher, when he is intended for a coal heaver. A man is capable of making himself, just so far as his ability is able to overcome the weaknesses which are inborn.

Dr. Galton says, "I have no patience with the theory often heard, that children are born very much alike, and that close application, environment, and moral efforts, create the difference in men." It is no wonder that Dr. Galton should lose patience. Such a statement has no foundation in fact. Not a teacher but knows how difficult it is to make some pupils comprehend a simple proposition, and when an abstract concept is given, the average scholar is dazed. Upon the other hand, there are some pupils who are receptive at every pore; every idea is at once mentally digested; every nod a lesson, and each hint a sermon. Prof. Seldon said, "No man is wiser for his learning; wit and wisdom are born with a man." Maudsley says, "Education cannot make a Socrates, or a Shakespeare, out of every one." And Dr. Magoun, of Iowa

College, put it in another form, when he said, "We can teach a person, but we cannot furnish brains." Take a number of children in a given family, and from birth they are kept in the same environment, they are never alike, they are not of the same mind or capability. One of them may become an artist, another a mathematician, the next a blacksmith, or a preacher, and one an angel of mercy, the other a fiend incarnate.

Look at the average audience that is found at political meetings and in the various lecture rooms. Its mentality is small. When put to the test to prove this assertion it will only be necessary to note how many will express satisfaction when a bright and witty speaker, who is full of sparkling anecdotes, has occupied the platform, and compare the opinions expressed by a similar audience, when a deep and logical thinker is upon the same rostrom; how few will praise the latter and how many will say, "I could not understand the subject." J. Stuart Mill describes the masses as "Collective mediocrity." It has been said that man is like an instrument upon which is played many variations, with staccato and legato movements, some harmonious, and others out of time and tune. The instrument, man, is only able to respond to the touch of the player's soul. If the soul is of a low order, then only mean and vulgar harmonies will be produced; if, upon the contrary, the mind and soul is of a purer, finer cast, then the utterances will harmonize with God's moral laws, and its product will be beneficial to itself and to humanity. The pressing need of the age is an education that will prepare the young for actual life. That is the burden of song of all the educators in the land, but it must include the rearing of the family to become effective; it must teach the prospective mother how to produce good children. This most important factor has been neglected. Neither parents or the state have done their duty on that line. Questions which are important have been neglected; not overlooked, but they have been steadily ignored. Some, in their bigotry, admit the fact

that society is doing wrong, but use the argument of the fatalist, by saying, "It has always been so and it always will be." It is in this manner that the trnth, which is so essential to the welfare of humanity, is hampered by ignorance.

The mysterious in the material universe is continually yielding to the advance of the investigator, who ever goes forward, from one truth to another, from a simple combination to a more complex phenomena; and eventually out of the many phases of nature, learns what God requires that man should do to carry out His will. This is demanded in every christian organization, and the bible teaches man what his duty is. Are its teachings obeyed? Has the christian world done its duty, or the christian parent done his duty to his own family? Not one parent in a hundred has ever taken the pains to instruct his son or daughter upon the important law of reproduction.

Those who are competent, by their researches, to enlighten mankind, are in duty bound to do so, at least to those of their own household and faith. Those who stand in the way, and by their foolish and silly notions hinder the work, should be sent to the rear; treated as stumbling blocks in the cause of humanity. The purpose of the entire educational system as it is carried on in public as well as private schools, and colleges, is fundamentally self-preservation, for the well-being of the individual, and preservation of social order. Education should not only protect society from general ignorance, but also from that ignorance which is displayed in the production of children who are criminals, insane, and deformed. That it must eventually be done there can be no question, as the birth of these classes is increasing. It remains for the present generation to say whether it will begin a reformation on that line, or leave it for posterity, and thus let their children and their children's children suffer, as the body politic is now suffering, from the effects of ignorance.

Some say that it is a delicate subject, but that is not a good reason why it should be avoided. Nothing is gained by

mystifying and ingeniously evading it, which only encourages unsatisfied curiosity, when a little plain, wholesome truth would set it at rest. Upon the mother devolves the task of imparting the information. She is the safest guide for her children.

It must be conceded that during all healthy life the reproductive passion obtrudes itself unbidden, and with more or less force. In its explanation, treat it as you would the study of botany; as a process of nature, and that it should be held within bounds of and governed by, the laws of decency. Innate differences of sex will assert themselves. Education should not attempt to thwart them, as is often done in the family, when the child asks a question on that line, but it should be explained, and thus enhance that which is so essential to a nobler manhood. Counteract the fashionable novel by sound instruction, and in that way shape the career of those who are abnormally developed. It can be done in such a manner as not to grate harshly upon the ears of the most sensitive, and the aim of this work is to make the subject plain, without using language that will offend.

We have no patience with the training which permits boys and girls to grow up in ignorance of themselves, save as they learn from each other, Neither have we any patience with parents who wrap the mantle of prudery and ignorance around each other, ignoring their duty to their children, to society, and to their God.

It would be better for young men and women to be cognizant of the dangers on the line of sex relation, in order to be able to avoid them, than to grow up in ignorance of themselves, by guessing among themselves. It would be better for our children to be correctly informed in regard to the dangers on that line, than to grow up ignorant, with the chance of becoming victims through such ignorance. The question of reproduction is not the motive and sole aim of life, but it mingles with and influences all motives and aims, and it is inseparable from our existence, but it should be

held in subjection. To underrate its influence is a great mistake.

If society keeps on in its present system of education; that is, refusing to educate the children properly upon the line of reproduction, crime and consequent misery will increase. There should be good reasons for neglecting to teach our children what God requires.

Here and there a student of criminology says that "Morality and crime are accidents of birth." To this the answer is, that nature never does anything accidental. The difficulty lies in the fact that man has not studied the truths which are all around him. What should be taught, is the truth, and what is needed is the ability to distinguish truth from falsehood. A careful study of facts will eliminate the false from the true, and when that is done there is always an advance.

The subject of maternal impressions is one of deepest interest to every human being, and it will be of lasting benefit to the welfare of posterity. The importance of its study cannot be overestimated, as its operation is closely interwoven into the very warp and woof of our social life; important to each parent and expectant parent, as the welfare of those who are nearest and dearest to them is at stake, and which concerns all mankind.

Some minds refuse to be influenced by their environment. It is as if they were bound with bands of steel within a certain line of thought and action, and in spite of influences thrown around them to turn them in the right direction, persist in following their own inclinations. This is only in obedience to a great law of nature—the law of maternal impression—"As the mind of the mother is at the time the brain structure of the child is being formed, so will the child be"—which law is universal and unchangeable. The history of the world and the observation of all who have studied the problem, verifies this truth.

A notable instance is the case of Martin Luther, the great reformer, and the hero of the reformation, known in history

as "The little brown monk." His parents tried to make a lawyer out of him, but, filled with piety and benevolence, with a sturdy opinion of what he thought was the truth, which held him to the idea of a monkish life, preaching and praying to save sinners from the wrath to come; and no amount of persuasion on the part of his parents or friends, could influence him from that which he considered his duty.

Richard Wagner's parents intended to educate him for a minister of the gospel, but to no purpose. His brain was constructed upon harmonic lines, and his thoughts were lifted, because of the brain structure, to a higher and grander musical plane than had ever been reached by any other composer. Educators are finding out that it is impossible to teach a person good morals whose brains are defective; that humanity varies greatly in its response to the same stimulus; thus indicating various characteristics of organism.

There is not a community in this broad land, but that among its members can be found instances of what some call a perverted mind. Oh, no! it is not a perverted mind, it is simply doing that, or preferring that, for which its brain is best adapted, and in the attempt to make a preacher, or a watchmaker, out of what is intended for a section hand or a well digger, is an attempt to subvert nature, and the result is failure. It is like trying to fit a round peg into a square hole. To elevate and ennoble the race, the mothers must be sanctified; sanctified in the sense that she must be taught her powers and capabilities, as well as her duty to herself, her offspring, and society.

The uselessness of trying to teach, or instill, ideas that are to be permanent, into a brain which is by nature created upon a different line, is well illustrated by an anecdote of two scientists who were discussing the question: "Which is the strongest, nature or art?" The one who contended that education could overcome natural instincts, and that art was the most powerful, to prove his position said: "I have a cat, in whom I have so overcome her nature, that she will, at my

bidding, sit upon her haunches, and hold a candle for me to read by." The scientist who held that nature was more powerful, in reply said: "That is good evidence, I will call and see that cat." A few days later he called, with a covered dish under his arm, and placed it upon the table. The cat was called and ordered to hold the candle. It did so, and while in that position the cover was taken from the dish and three mice jumped out of it; the cat dropped the candle and chased the mice, clearly proving that nature (the cat's nature to catch mice), was stronger than art.

The old adage is applicable: "You can lead a horse to water, but you cannot make him drink." You cannot teach a man that which is good unless his brains are properly constructed, and that must be done before birth.

CHAPTER XI.

FAITH IN HUMAN PROGRESS.

"My belief is not to be moved, it should be compelled."—*Romanes.*

We may have a great deal of faith in human progress, but how, or by what process can man be reformed, under present social conditions, is the question uppermost in the minds of all workers in the cause of humanity. This is the fundamental principle which pervades that great organization, the W. C. T. U. and its auxiliaries. It is the power behind the christian church with its ramifications extending over all heathen, as well as civilized lands. It is the principle which forces the state to endow colleges, support public schools and eleemosynary institutions. It gives strength and stability to all secret orders whose object is to relieve and assist its members and their families. In short, it is the impelling force behind all work done to uplift, and which is intended to benefit mankind.

But many good citizens are bewailing the fact that something is lacking; that there is a factor at work which is hindering moral progress; and the work of the various organizations mentioned is not rewarded by that success commensurate to the efforts put forth. There is a demand for something that will stay the tide of evil in the land. What this something is, and the method by which the evil can be overcome, is the object sought to be accomplished in this work.

Judge Hewey, in a recent decision, said, "Until we learn, as a people, that there are things of more value to individuals and nations than material wealth, crime will increase."

Some very good people believe, that the gospel will do the work for the human dregs which lie at the bottom of society, a work that nature has failed to do for them; failed because of somebody's neglect to follow God's law of procreation. The experience of the past proves that "something more potent," must transpire. They must be born with the ability to comprehend the teachings of the Saviour, which will enable them to accept the sermon on the mount; to understand when they are taught the precepts which are in the bible. Unless they have an understanding mind, in other words, the proper brain soil, which endows them with such ability, to understand moral teaching, all moral teaching will be in vain. It would be like talking Greek to an Apache warrior. 'Tis not only necessary that children should be educated, but they should be born with a capacity to imbibe education which will elevate them.

Your belief, your piety, or your sincerity, will not alter facts or change the laws of God. If, in the sacred bonds of marriage, you put the ingredients—impure action, a morbid and licentious mind, a corrupt and diseased body—the product will not be to your liking; as you have not used a correct formula, the result will be a bad product. The same thing would happen if impure number three wheat were put upon poor soil, and not properly harvested. There would be many burs and thistles, with a small quantity of poor grain; nothing else could be expected. Nature would be false to the great law of "Like produces like," which is as certain as the earth's revolution; as sure as there is an overruling Providence. If your bodies are corrupt, you can be certain your child's body will be diseased. Can you expect, if your mind is corrupt, that your child's brain will be pure?

There are some who talk about blind nature. Oh, no! Nature is not blind. Her acts are the decrees of an all-wise and unchangeable force, directed by "Him who holds the waters of the sea in the hollow of his hands." It is ignorant man who is blind; and he has neglected to note the truths

that are so thickly strewn around him. Helen Gardiner says: "Many parents have transmitted evil tendencies to their fallen daughter; a tendency to commit acts which they whine about as tarnishing the family honor. If they had tied her, hand and foot, and thrown her into the river, and expected her to save herself, they would not have been more truly responsible."

The comparatively few optimistic humanitarians who are looking at man's present and future, hoping and praying that something outside of and beyond the power of man, will happen; something transcendental or supernatural, will be done; in some occult manner transform and prepare mankind for a future state of glory. Such persons are stumbling blocks in the way of the elevation of mankind; they are clogs upon the wheels of progress. Many persons wonder at what they are pleased to call the decrees of God; fold their hands and neglect to study the truths of nature.

Cowper says: "Truths on which depend our main concern; that 'tis our shame and misery not to learn, shine by the side of every path we tread, with such a lustre that he who runs may read." Then Providence is blamed, not in words, but in deeds, by refusing to study God's laws. They simply hope that something will do what only action in harmony with the laws of an overruling Providence can do. They are so blind as to accept conditions as they find them, and in the abstract they believe that "Whatever is, is right," and make, as it is said, the best of it.

Carry the same idea into the study of God's moral laws, and there would be no churches and no christians. It is as much our duty to study His laws on the line of reproduction as upon the line of morality. They are inseparably linked, and one of these laws cannot be disobeyed without a violation of the other. That is to say, impure physical or mental action implies a violation of moral law. Do you suppose that God will bless you with offspring who are better than others, if you violate His laws as do other parents? Oh, no! If you

think so, you are presuming too much, and you will surely be disappointed.

"Nature is merciless." There is another false and misleading idea, which is, that everything is as ordered by divine will. Such an idea is a species of middle age superstition; as is the expression: "The world is about such a world as its creator intended it to be"—and is on a line with the remark, "It is none of my business, nor is it my fault, that men and women choose, generation after generation, to lead evil and sinful lives, which produce so much misery. Each and all of these conceptions are in their essence selfish, and are but another form of the expression, "I am not my brother's keeper." He who holds such ideas—and there are many of them—figuratively folds his hands, with a self-satisfied air, forgetting, or is ignorant of the fact, that his birth was not a special act of nature by which he was introduced; that he is well-born is not to be credited to him. It is possible that one may be able to point to such a person's own brother or sister, who may be endowed with depraved tastes, or who may be a criminal or idiotic. But such an individual rests contented with the idea that it is God's will, and he thinks he has nothing to do but to look after his own welfare, and prays, "I thank Thee, Oh Lord, that I am not as other men." Such arguments and conclusions, if believed by the majority of mankind, would arrest all intellectual progress. Its tendency would be to retard the elevation of humanity. There would be a "Reversion to type," a retrograde movement, so far as the moral and mental part of man is concerned.

Every person is a product of certain conditions, about which the individual had nothing to say. All are born with certain defects for which they are not responsible. Every brain structure is nature's field, the mother is the agent who prepares the soil; environment sows the seeds of thought, and the crop depends upon the quality of the soil. If the soil is barren, the crop of ideas will be poor. No man knows what he is capable of under given circumstances. Until he

has been tempted he does not know his strength or weakness; until then, and then only, can he praise himself.

The optimistic humanitarian may close his eyes, and, like the ostrich, hide his head, so that he cannot see the enemy who is stalking toward him; but the wise man will look at the facts, and courageously seek to better the conditions. He will not sit with folded hands, hoping or expecting that some new experiment of an enterprising providence will do for him what, under the benign laws of God, man can do for himself; and it seems sacrilegious, it is surely superstitious, to expect that God will alter or retard the operation of His laws, to accommodate those who have violated them.

CHAPTER XII.

RESPONSIBILITY.

["Accountability," is the title of one of the most delightfully humorous poems in "Lyrics of Lowly Life," the collected verses of Paul Lawrence Dunbar, the negro poet whom Mr. Howells has recently "discovered."]

Folks ain't got no right to censuah othah folks about dey habits;
Him dat giv' de squir'ls de bushtails made de bobtails fu' de rabbits.
Him dat built de great big mountains hollered out de little valleys,
Him dat made de streets an' driveways wasn't 'shamed to make de alleys.

We is all constructed diff'ent, d'ain't no two of us de same;
We cain't he'p ouah likes an' dislikes, ef we's bad we ain't to blame.
Ef we's good, we needn't show off, 'case you bet it ain't ouah doin',
We gits into cu'ttain channels dat we jes' cain't he'p pu'suin'.

But we all fits into places dat no othah ones could fill,
An' we does de things we has to, big er little, good er ill.
John cain't tek de place o' Henry, Sue an' Sally ain't alike;
Bass ain't nothin' like a sukah, chub ain't nothin' like a pike.

When you come to think about it, how it's all planned out, it's splendid.
Nuthin's done er evah happens, d'out hit's somefin' dat's intended;
Don't keer whut you does, you has to, an' hit sholy beats de dickens—
Viney, go put on de kettle, I got one o' mastah's chickens.

It is well known to students of mental diseases, that a person of depraved habits has an abnormal or deficient brain; that is, he is deficient in moral will-power. As all mental action is caused by brain action, it is perfectly logical to assert that he lacks the brain substance with which to overcome the abnormity or the mental disease. Why did nature, in the case of a mentally diseased person, produce an unbalanced brain? Because the mother's mind was morally deficient, and her thoughts interfered with the process, during the development of the structure, which otherwise would have brought a nor-

mal brain into existence. If immoral ideas occupied her mind for a short period only, or she was very strongly impressed with them momentarily, then the victim will have periodical attacks of what may be called a mania to do wrong. (See the case of a prominent man under head of "Criminality," chapter 29.)

If the mother's mind lingered upon, and she delighted to indulge in immoral acts, then her child would necessarily be immoral at all times. "Like must beget like." Is a person who is the product of such a mother, responsible for aberrations which society calls sin, or which are punished as crimes? Does such an one deserve human or divine punishment? And does it make any difference, as to the responsibility of the individual, whether the tendency came from a near or remote ancestor? To all of these questions we would say, no! Nor was the individual conscious of its mental condition while its mother was constructing the brain, and it was totally ignorant of the effect upon its life and character. It was no more aware of it than a dog could know or prevent the formation of a brain which would endow it with the instincts of a dog; it had no choice in its make-up. Neither can the individual organism change its natural character. It is true, it can, by its environment, subdue, or cover up, as it were, its mental deformities, providing it is conscious of its weakness.

Is there anything accidental or unnatural in the impulse to do wrong, or the desire to do right? Decidedly not! But there are some who say that the instinct to do right was implanted by the "Grace of God," and that the desire to do wrong is caused by the malice of satan.

The logic of such a position places the responsibility upon an all-wise and overruling Providence, and it cannot be maintained by any logical argument which will stand the test of analysis. Society rids itself of responsibility by such sophistry; closes its eyes and folds its arms, seemingly unconscious of the fact that the fault lies in our social system, viz: a lack of the proper education of the coming mothers, and society

shifts the responsibility upon the ruler of the universe. Oliver Wendell Holmes said: "Society finds that it is easier to hang a troublesome fellow; consign a soul to perdition, or save it by saying masses, than to blame itself or to make the proper effort for improvement."

We recognize bodily defects, as well as defects of the intellect, and know at once whether a person is bright or dull, capable or incapable of reasoning, but never think of the moral power; whether the individual has the brain power to resist the temptation to do wrong. Some men are so constituted that they have no knowledge or sense of right and wrong.

Dr. Thomson says: "Habitual criminals are without moral sense. They are true moral imbeciles in the presence of temptation; they have no self-control against criminal acts. . . . . Out of five hundred murderers that I have known, only three of them ever experienced any remorse. . . . . On a close acquaintance of eighteen years with criminals, I consider nine out of ten are of inferior intellect. Their inferiority is occasioned by a mental weakness, owing to defective development."

Maudsley, in his work, "Responsibility in Mental Diseases," says: "Take the case of 'Burton,' a youth of eighteen, tried for murder in England in 1863, who said he had a desire to kill some one. . . . . The first person he met was a boy, whom he knocked down and then cut his throat. When he was sentenced to death by Justice Whightman, the prisoner said, 'Thank you, my Lord.' He was an instinctive murderer, as is a tiger instinctively blood-thirsty."

Note the case of Thomas Wainwright, the poet and writer, who was convicted of murder in Philadelphia. There were no criminals or lunatics among his ancestors; he was the companion of poets, philosophers, and musicians; a journalist and author. As to his moral character, it was of the lowest stamp; a moral imbecile; an instinctive criminal. Scientists called him a "Congenital criminal." He was asked, "How

could you kill Helen Abercrombie?" his reputed wife. He answered, "Upon my soul, I do not know."

Various criminals said to Lombroso, the Italian criminologist: "There are times when we cannot restrain ourselves; we must steal."

A man aged sixty was confined for criminal assault upon a child eight years old. He said his prayers while in jail, morning and evening, and complained that some of the other prisoners shocked him with their profanity.

Martha L. Clarke, who is matron of an eastern reformatory says of a boy in her charge: "Some day he will commit murder, though he is no more responsible than is the dog who knows it is wrong to bite, but does it."

Prof. Serge, in describing a boy-murderer, says: "Nothing is acquired by education; everything is congenital; his father and mother were sober people; he was not untruthful, had no vices. When fifteen years old he sat by his sister, who was ten years old; a hammer lay at his feet, he took it up and crushed her skull."

The common excuse for the commission of murder, is either avarice, revenge, jealousy or partizan motive. Holmes said, in his confession, the impelling force was "An inborn desire to kill;" it was his "Dominant passion." He killed for the pleasure of killing. And the theory that men are good or bad, or are indifferent, according to their education, falls to the ground, in this, as well as many other immoral acts.

Nor does the theory of heredity hold good. Referring to Holmes, who had killed eight persons, his father and grandfather were honest New Hampshire farmers; born on the same farm, and left an enviable record for honesty and simple goodness. His progenitors on his mother's side were of christian habits. Holmes was an entire contradiction of heredity and atavism. Neither of those theories account for some of the darkest crimes in history. Referring to the case of Jesse Pomeroy, the fourteen year old murderer, it was a direct contradiction of heredity. His parentage was good.

His father was a butcher, and his mother at the trial testified that before his birth she loved to go to the slaughter house to see them kill the cattle—delighted to see the blood flow. There is no doubt but that maternal impression was the main factor in his case.

All investigation in the cause of criminality lead to the same conclusion—"That the impulse to commit crime is congenital"—that is, it is inborn. "They are unable to restrain themselves from committing the crime." Why? Because the criminal's brain is abnormally developed. Their nature is to steal or murder, and they do not stop to think of the penalty. They lack a sentiment of wrong, though with a clear perception of it. You might as well expect to kill a crop of weeds growing in your garden by cutting off a few of the flowers, as to expect to eradicate criminal inclinations which are ingrained into the very warp and woof of the nature of men who are born with a desire to commit crime.

"There are wolfish natures, whose instinct is to leap and devour. To such men mercy is a mockery, and humanity a name for food. They are the cannibals of civilized life, and live upon their fellows." An attempt to reason with them is as futile as to argue with a crazy man.

When a man has become a thief through environment; that is, has been educated and trained by some "Fagan," he may become penitent and converted, and through a change of environment overcome his acquired habits, providing his natural inclinations are honest. But if naturally honest it is doubtful as to whether the "Fagans" would have spent much time with him, as they would quickly discover whether he would take to thieving naturally or not. A teacher very soon discovers the leading traits in any pupil that is in his charge. "Lunatics and criminals are manufactured, as are steam engines or clothes." But the process is more complex, and we are unable to study it as we can the manufacture of an article for the use of man. The engine is made by the skill of man; the criminal by an operation of a law of nature; had the law

been obeyed, or had it not been obstructed, a normal intellect would have been the result, and heredity would have played its part in the development of the brain structure.

No student of mental diseases has any doubt that the cause of criminality is largely the effect of disorder of a bodily organ, viz: The brain; no matter what opinion there may be, pro or con, in regard to what the mind is, or its nature; that is not the subject under discussion. Mental disorders are the result of nervous conditions, and they are connected with the nervous system, whose seat is in the brain.

"A man thinks, feels, desires and acts according to the anatomical construction of his brain." Dr. McIntyre, upon "Insanity and heredity," says: "The ego is directly influenced by parental thought and action prior to its birth, and the insane person is irresponsible for his condition. . . . . The modern spirit of unrest is an evidence of insanity in society, caused by thoughts, impulses, and actions in vogue before this generation was born."

The last paragraph shows that Dr. McIntyre had an inkling, at least, of the idea of maternal impression, but not a line can be found where he states the fact. He ascribes it all to heredity.

As we look at our present social system, the question naturally arises, Will it not be worse in the next generation? It is impossible to answer this metaphysical question correctly, and therefore useless to waste any time over it.

It has been said in criticism of Dr. McIntyre's statement, that "This is carrying the law of heredity too far, and he is confounding it with the law of evolution." A careful study of the law of evolution and the law of heredity forces one to the conclusion that heredity is only one phase of, and is based upon, evolution. Heredity is evolution with variations, caused by environment, and environment naturally includes the mother's mental condition; or, to state it in another form, environment induces the mother's notions, her likes and dislikes. Such mental changes on the part of the mother warps

or twists, adds to or takes from, retards or increases the brain structure of her prospective child, thus shaping it in accordance with her moods and tenses.

Dr. McIntyre's critics admit that insanity is imperfectly understood, and they have no facts upon which to base their objections. Then how unfair it is to say that maternal impression is not a factor in insanity, when there is no evidence to offset the argument; when the facts are favorable to the theory. At least they seem to be facts by the continued repetition of the phenomena.

The only argument which is brought to bear by the opposers of maternal impression is, that it frees the individual from the responsibility of his actions, and destroys his will; makes him a mere machine. No! Not a mere machine. He wills to do as he does, because his will is controlled by his organism; as he wills to cover his body to protect him from cold; as he wills to eat certain foods, because he likes them; and as he wills not to drink particular liquids, only because his organism does not relish them. Nor can he help it if it makes him sick to eat cheese or honey.

In one sense it does destroy his free will. His brain structure being abnormal, that is, in an insane person. It frees him from the moral responsibility of his acts, and this fact is widely recognized in every civilized land, by the care which is taken of the imbeciles. But it does not free him from his responsibility to society. This fact is also recognized by the restraint which the state puts upon those who are weak-minded and demented. Neither is a wild animal responsible for its acts, because it is its nature, placed there by an all-wise creator. But man says that a wild cat or a rattlesnake is dangerous to the comfort and peace of himself, his family and his friends, and the dangerous creature is destroyed or imprisoned. The same idea underlies all laws governing crime as well as dementia.

A great satirist has said: "Great wits to madness are near allied;" and another writer, Max Nordau has tried to show

that most human beings are "Degenerate." Insanity, in a greater or lesser degree, has been charged to all great men, poets, philosophers, inventors, warriors, statesmen and preachers, and the dullards are apt to class a man as eccentric. By this they mean that he is a little cracked, if he has a useful or a semi-useful idea in his head.

Bob Burdette said: "My son, if you can't answer a man's argument, call him a crank, it settles the whole question." The best definition of a crank that we have ever heard is: "It is always the other fellow."

So the conclusion is, that a man is solely responsible just so far as his acts are detrimental to the welfare of society; and it is right and proper that the state should protect itself from his acts, in the most effectual manner.

CHAPTER XIII.

MORAL ETHICS.

"How shall the love of God be understood by those who have been nurtured in sight only of the greed of man?"

There is said to be "A chemistry of character;" nature furnishes the materials and the mother is the chemist who mixes the ingredients which form the basis of character. If the ingredients which are to make up the organism of a future individual are intelligently compounded, the result must be a good product.

The ablest and wisest, as well as many of the humblest in the land, are trying to instill into the masses a voluminous dose of moral ethics that many of them are as unable to understand as a savage is the rule of three. It is impossible to make a barbarian or his compeer—the man with a brutish, vicious nature, who can be found in nearly all communities—comprehend the teaching of morality. The golden rule he knows nothing about. There is an entire absence of any good ideas, and he is the slave of his passions. There is a cause for the mental status of such individuals. Their brains are not properly constructed. They are not to blame for the brain substance with which they are endowed, and can no more resist the inclination of their minds than they can help breathing. Nothing can instruct them in their duty to society; there is no way to change their innate desires. The brain structure is deformed. The brain soil deficient in quality or quantity, and such a deficiency is as real, although

unseen, as is a crooked hand or a missing foot. Such persons are moral idiots. They have no conception of justice or morality; like the man who is born blind has no idea of size or color. Because of pre-natal influences (and in deference to those who believe in heredity, I will add heredity), they are weak-willed and are exceedingly plastic to immoral environment. It is observed that such natures are not so amenable to good influences, good company and clean minds, but they imbibe evil as easily as a sponge absorbs water. They are fond of the association of the vicious and the impure. Society calls them morally weak. There is some faulty condition of the nerve centers. The brain structure is abnormal. Look at some of the denizens in the slums of our large cities, whose pitiful lives are surrounded by the dark forms of sin and want, suffering and despair; who have learned to lisp curses, never blessings; whom evil brands for its own ere they draw the first breath. When crime is punished in such a person, it should not be forgotten that it is not sin that is punished, but a wrong to society. The born criminal does not commit what he calls sin; he is performing the part allotted to him in a drama, where life is a tragedy, in which he is compelled to play a part through no fault of his own. The fault lies in the improper education of the mother, and the blame rests upon society in neglecting to properly educate her. No mother, with true motherly instincts, would consciously or intentionally produce a wicked child, but if her education has been neglected, it is not her fault. Right here the question arises, Would you advise that criminals should not be punished for their misdeeds? No! A thousand times No! The unreformable criminal—and according to prison statistics, six out of seven male criminals are of that class—should be placed in confinement, as are other imbeciles, and kept there until God, in His mercy, calls them to their long home. We are not in duty bound to let a born criminal go free because he is unfortunate in his make-up. It is his nature to commit crime. If a lion were loose

in the community we would ask, first, Is there danger? then put it where it could do no harm.

The concensus of opinion of all students of criminology is that the born criminal cannot be reclaimed any more than a man who is born blind can be made to see. An instinctive criminal should be sequestered because he is dangerous to the commonwealth; he is incapable of reformation. If at any time an idea of good morals enters his head, he soon forgets the lesson. The community has too long ministered to the degradation of its own members through ignorance of natural law.

It is useless to teach a boy a business for which he has no taste, and lay down a set of rules which he cannot comprehend, for the purpose of making a business man of him, when he prefers to raise cattle or work on a railroad; or to attempt to make a preacher out of one that was intended for a blacksmith or shoemaker.

"To Newton and to Newton's dog, Diamond, what a different pair of universes."
—*Carlyle.*

Neither can you make a boy honest by good instruction if he is born with a desire to steal; and the advice to him that he should choose good company, when he prefers the low and depraved, will do no good, except, perhaps, to make him a hypocrite, pretending to be what he is not. What one longs to be, that he is at heart.

Here is the style of a man, upon whom all moral teaching is like casting pearl before swine, and the humanitarian's labor is all in vain; he is a low-browed, weazel-eyed ruffian, with hang-dog features and a swaggering manner. Such a man has the ravenous nature of the wolf, combined with the disposition of a cur dog, which makes him lazy, a bully and a coward, morally and physically; his head is made for butting, not for thinking.

Compare the man who has never needed moral teaching.

He would have been good if reared among savages. He is full to over-flowing with charity and good will to all men. His whole demeanor proves that his tastes and desires are of a high order. As for morality, he has so much of it that he can spare some for his weaker neighbor.

What good would all moral lectures do for a man who as a boy was stupid, sullen and ugly, with a spirit of disobedience pervading his whole being? He develops into a man with a bullet head, heavy brows, narrow and low forehead, wide mouth and jaws, teeth prominent, coarse featured, with the appearance of a bull dog. "Beast" is indelibly stamped upon his countenance. He can no more imbibe or understand the principles of morality—do unto others as you would be done by—than he can fly. The right or the wrong of an act is no part of his thoughts; everything relatively good, merged into a slough of sensuality. His brain was developed under abnormal conditions, and it is full of immoral principles; he has no conception of justice and mercy; is cruel and vindictive. He is of that class who will, in a fit of anger, murder his own child in its mother's lap, and who will drag his wife around the room by the hair and beat her brains out with a poker. The composition of his brain is abnormal and constructed upon wrong lines; no amount of humanitarian work or education can change it.

The reader is requested not to infer that preaching, praying, moral lectures and humanitarian work should be abandoned; upon the contrary, there is a large class who are of medium nature, neither good or bad. Many persons have strong inclinations, one way or the other—they are real good or very bad. Between these two extremes are the many to whom the teaching of good morals is a necessity, and the Christian philanthropist should use judgment and not waste

"Sweetness upon the desert air." To that large class who are neither real good or very bad the teaching, preaching and praying is necessary. They must be taught, their morality strengthened and encouraged, by precept and example, to expand the good which is in them. Many of them belong to that large class about which the remark is made, "He is a weak sister." The continued reiteration of moral precepts is positively necessary as a preventative in the case of one of those silly women, who like to say naughty things because they are naughty, who are happy when near the danger line, even if they never cross it; whose brains are so constituted that long before maturity the animal nature is fully developed. On the line of good morals she has stopped growing, so far as her brains are concerned, her soul is dwarfed and dormant, and she must be kept from developing the bad nature in her; she may become a harmless, colorless member of society, or possibly a vulgar, virtuous gossip, providing she has the proper environment. To such an one moral culture is positively essential, as she would be apt to go to ruin through the first gap in the hedge, and it need not be a very large gap either. It is also necessary for the boy who has no strength of character; who is unable to say No, when tempted to do wrong; he must be continually tempted to do right until the brain expansion is fixed, and until that time he is in danger of giving way to evil influences.

Those who have an inborn spirit of evil; who are of a mean, malevolent spirit; who are what are known as moral idiots, cannot be cured of such a spirit by education. Kindness or cruelty, the sugar plum or the whip, the Sunday school or the reformatory, the asylum or the penitentiary, education or philanthropy, will all fail to overcome an unbalanced brain structure. It may be possible to build up or strengthen weak nerve centers, but to the vast majority belongs the term *Incorrigible*. When we educate them, it is simply assisting them "by adding to their armament of deception." Dr. Kerlin says: "We believe that in educating

moral imbecility, we are training experts for later so-called moral imbecility." Culture may suppress it, but at times it will burst forth, and its true nature will assert itself.

The teaching of good morals is not necessary in the case of a plain, practical, motherly-looking woman, with wide-open, honest eyes, and whose whole expression shows that her thoughts are pure and intentions good; who is, withal, modest and reserved and will befriend the homeless and the houseless—a veritable good Samaritan—her sympathies with the right, because it is right. She was born good, her brains are constructed upon correct lines; she will always be pure in heart and true in soul, true to her sense of honor, and has that instinctive repugnance to vice and crime, which is found in some of the grand men and women of the age. Among the many thousands who are giving their life to the cause of humanity, we think of our own Frances Willard, Lady Somerset of England, and in France the Red Nun of Paris, as well as the innumerable host of those not so well known, down to the humble citizen who divides the last crust with one who is more needy. Such persons are full to over-flowing with morality, and have some to spare for their weaker neighbors, even if they had never been taught the first principles of morality. But as it is impossible to classify all the children, society dare not relax any efforts in teaching good morals. That, with good environment, is an important factor in the moral elevation of a large number of medium natures found in all classes of society.

From the Iowa Health Bulletin, published by the State Board of Health, Des Moines, November, 1896.

INVESTIGATIONS RESPECTING CONGENITAL DEFORMITIES, AS RECOMMENDED BY MR. C. J. BAYER, OF GRINNELL.

The study of physical and mental deformities is a far-reaching, interesting, and important one. The suggestions of Mr. Bayer commend themselves to all students of heredity, and this Board would be glad to aid in any manner, consistent with its general duties, in the prosecution of that study.

DR. J. F. KENNEDY, Secretary.

"A great new world looms into sight, like some splendid ship, long waited for: The world of heredity, of pre-natal influence, the greatest right of which we can conceive—the right of a child to be well born—is being slowly, surely recognized." FRANCES E. WILLARD.

PART II.

The reader will bear in mind that the cases cited in the following chapters are not culled from other works, but are personal investigations given to the author by mothers, in the hope that, through their experience, other mothers may profit and their offspring be benefited.

THE AUTHOR.

CHAPTER XIV.

THE PROCESS OF BRAIN FORMATION—A PHILOSOPHICAL DISCUSSION OF THE MANNER IN WHICH A MOTHER CHANGES THE BRAIN FORMATION OF HER OFFSPRING AND HOW IT MAY BECOME NORMAL OR ABNORMAL IN CONSTRUCTION.

"The essential reason of abnormal brain action is abnormal brain structure, and the application of this truth will create a revolution in ethics and jurisprudence."—*Dr. Jacobi.*

"It is impossible to explain the process by which the delicate mechanism of the human brain is constructed. It is only a few inches in diameter, weighs about forty-nine ounces and contains millions of cells. The gray matter is the *substra* for evolving tens of millions of separate ideas, without conscious friction or pain, if properly organized or not interfered with."

In the study of this subject a pertinent question to be considered is, Do certain portions of the brain substance regulate and control the mental faculties? It is a fundamental question, therefore an important one, and if decided in the negative, there will be no use for further argument. But a negative decision seems impossible, in the present state of knowledge we have of the brain structure. We concede that the subject is hypothetical—proven by analogy, and inferred by the effect which is produced. No anatomist has presumed to say just what nerve center governs the various emotional functions of the brain, or where the various nerve centers are located. That all physical peculiarities of man's nature are controlled by a part of the brain substance has been known a long time, and the exact location of many, with their effect upon the physical nature of man, is an open book to the anatomist.

In order to get an idea of the construction of the brain, it will be necessary to examine some authorities. All agree that the nerves end in the centers; these centers compose the gray matter, and this gray substance is easily acted upon by external influences of every kind. Some writers describe the gray matter as differing in different regions. Dr. Lewis says: "In the motor area it consists of five layers. This gray mat ter is the organ of the mind."

Gray's Anatomy, in describing the nerves and the gray matter says: "It may be compared to the top of a tree with two branches, one for each side of the brain. . . . . These branches break into smaller ones; these into twigs; at the ends leaves, forming a covering for the whole. But here the analogy ends, for, in addition to these leaves, there are other masses of gray matter, which are in the middle of the brain. . . . . The white matter consists of fibres of various sizes, which are arranged in bundles that may be divided into three systems. . . . . The types of gray matter are, *first*, those with eight layers; *second*, there is another part in which the third and fourth layers are absent, and the second layer contains no cells; . . . . *third*, a gray matter composed of spindle-shaped cells, as are found in the fifth layer. . . . . The bulb consists of gray and white matter. The lower part is the gray; this part refers to or controls the sense of smell." Whether Dr. Gray, by this, means that the lower part of the entire white and gray matter is used in governing the sense of smell, is not clearly explained. This is a brief and condensed statement of an eminent authority, and gives one a faint idea as to what the gray matter and the cells of the brain are, and is sufficient for this investigation, viz: the growth or movement by or through which the brain cells are enlarged or decreased—in other words, why the law of heredity is over-powered, as it were, and in some cases an abnormal character developed. If the problem is logically investigated it will pave the way to a clearer comprehension of the cause why there is so much difference in the brain-power of mem-

bers of the same family, without being compelled to attribute the various peculiarities in man to heredity, atavism or transcendentalism.

"To confine our study to the nervous substance would misrepresent the connection, and the knowledge of that substance, however complete, would not suffice for a solution of the problem."—*Bain.*

"All normal mental action is the result of a healthy brain action, and all abnormal manifestations of mind are the result of a diseased or deranged brain. . . . . A child may be born idiotic through the influence of a mental shock received by the mother. . . . . There is no doubt that idiocy and other disorders of the mind may be induced by strong emotions of the mother. . . . . Mind is not a fluid secretion, it is a force produced by nervous action. . . . . As a galvanic battery evolves galvanism so the brain evolves mind. . . . . If the battery is good, the galvanism is good."—*Dr. W. A. Hammond.*

The reader should remember that idiocy is not imbecility or epilepsy, although they are closely related. The seat of the nerves which govern and control the moral and intellectual nature, including the emotions and desires, is as yet unknown. It is unquestioned that an abnormal brain development may be produced by the mental impressions of the mother. Any scare, injury, or anger is liable to affect the prospective child; and instances innumerable can be cited where abnormities were produced without any shock, simply thinking of an injury, or an unusual object; or a desire to kill or steal has produced a murderer or thief. The cause of much of the criminality of this age will be found due to maternal impressions. In short, anything that makes an impression upon the mother's mind retards or promotes the normal growth of the brain cells, which compose the gray matter that is intended to control some particular characteristic, whatever it may be.

As it is not essential in this argument, we will proceed upon the hypothesis that the mother's mental impressions affect the forming, plastic brain of her prospective offspring. The study of such a theory is to be judged beneficial, solely by its service in extending the knowledge of the relation of the phenomena which it represents. With this in mind, let us proceed to an investigation of this theory, and the subject

will be found very interesting. Suppose it were possible to examine and watch the growth and development of a living, normal human brain, a few months before birth, and that a careful study of it could be made. It is fair and logical to assume that it would be found to be of equal density in both hemispheres, that its tendency is to grow in the same degree upon both sides, as do the arms, legs and feet. It is also proper to assume that a part of this brain structure is for the purpose of governing and controlling an essential characteristic of the organism which is developing. For example: A certain part of this gray matter or brain fibre is intended to govern the physical taste of the individual and the cells are growing evenly balanced; its normal desire would be for fruits or sweets. For illustration, take honey: The mother has a normal desire for honey; she eats it as she does other articles of food that she has no especial like or dislike for. The mother at this particular time receives a strong mental impression or disgust for honey, caused by seeing some that was full of dead bees, the sight of which momentarily creates an intense dislike for honey—any other article of food would illustrate the idea just as well. The mental shock, or the mother's impression disarranges the particles of the forming brain of her prospective child. (Rev. Joseph Cook's idea is that some of the brain fibres are crowded from one side of the brain to the other, but this is impossible from the structure of the brain, it being in two distinct parts). Or, suppose the nerve cells which were intended to like honey were crowed out of their proper place, and into that place is put the nerve cells which dislike honey. Or still another hypothesis: The nerve cell which is to control the desire or taste for honey, by the mental impression of the mother is arrested in its development, and that part of the cell which dislikes honey is enlarged. That is, the division of the cell has become unbalanced, or abnormal, the line of separation between the like and the dislike, which would have made a normal cell, if evenly divided, would have given the child the same

desire as its mother, so far as honey is concerned; i. e. a normal one. But through the action of the mother's mentality the child is born with an intense dislike for it, so that the taste of honey is sickening.

The question is asked, how are the nerve cells contracted or enlarged? How does the mother affect them through her mental action? The answer to this is wholly hypothetical, and goes into the realm of the anatomist, in which I can only surmise; this is all the most scientific scholar in that line can do. He can make a premise and form a conclusion to suit his fancy; this I shall do without making any pretensions as to its validity. An exact knowledge of the cause of brain malformation is at the best very indefinite, and must be largely conjecture. Bear in mind that the cells and nerves connected with them are very minute even in the structure of a full-grown person, and for the purpose of illustration I have assumed that they are square, though the fact is they are of all conceivable shapes. Future investigation may prove that each peculiar shape of the cell controls a particular emotion. That is to say, anatomists may at some time find that a man's propensities are governed by groups of particular-shaped cells. If he is immoral there may be masses of cells which are of a round shape; if he has a murderous or criminal disposition they may be square, and so on, indefinitely. Upon the contrary, if no such cells are found, he will not indulge in, nor have any love for wrong doing, but will have a desire for, or a dislike to a thing or action, in accordance with the construction of certain shaped cells. If they are small his desires will be weak; if fully developed, he will delight in the propensity which the cell is intended to govern. I do not wish to be understood that this hypothesis has any basis to rest upon, but merely suggest it for some abler mind to investigate or work out.

All the cells which govern the taste are located in some part of the brain; where, is of no consequence in this argument. We assume that the taste for each article of food is

controlled by one of these cells, with its accompanying nerve. When the taste is normal the cell is equally divided; when, as has been remarked, the dislike is very pronounced, it has been unequally divided and more room given to that part of the cell which is to hold the gray matter that dislikes the particular article of food. The structure of that nerve cell is unalterable after birth; it cannot be removed or changed by a surgical operation. If not very pronounced, it can be restrained by environment, the like or dislike overcome, but completely eliminated, never. It would be the same in the case of a nerve cell which is to govern any good or bad moral tendency, which accounts for the impossibility of reforming the congenital criminal or drunkard.

This hypothesis and its deduction has at least the merit of being logical. It seems impossible to refute the argument, when the many human monstrosities which are called freaks of nature, are studied; where the mind of the mother, by a mental operation, has disarranged the atoms of flesh and bones which were intended to form a hand, or a foot, and her mind, by some process, has cut off, as it were, a hand or foot, or has produced some other so called birth-mark. Birth-marks are well known, and the presumed causes are understood by the most ignorant mother in the land. How the nerve cells are changed, destroyed, or arrested in their development, is unknown; by what process the mind alters the nerve cells of the brain, or changes the structure of the flesh and bones, may never be known. Be that as it may, the result is what we are looking for—the cause of varieties in the human intellect. The logical deductions and conclusions must be, that the individual whose forming or growing brain we have been studying would have had more or less, as the case may be, of brain fibre, or nerve cells, in a certain place, than if there had been no mental impression, or shock. If there had been nothing to disturb the mother's mind, it would have had a normal desire for honey, or a normal hand or foot, as the case may be.

It will be observed that the entire argument rests upon the proposition, that the mother has the power to, or does shape the brain cells, which is the gray matter, or brain soil, that will control the individual's action. If the brain cells are largely formed for good actions, and those which are to influence the bad actions are shrunken and unable to exert any control, then the possessor of that brain will be capable of imbibing the good which is taught it. If the cells that are to control improper or bad actions are increased, that person will not understand what is meant when it is taught good morals. Whatever the mother elects to have, consciously or unconsciously, she will have; a good child, or a bad child; a thief and murderer, or one who is good and true. That the mother forms and shapes the body of her offspring cannot be successfully controverted. The only question is, Does she form the brain structure, also? That she does, is undoubted.

At this point the question arises: Does the father have nothing to do in giving form and shape to the offspring? The answer is both yes, and no. Yes, if the mother does not allow her thoughts to dwell upon some other person or thing, or if her mind is not disturbed in any manner, then there would be a reproduction of the father's characteristics. And no, if the mother continually thinks of some other person, or thing that does not resemble the father at all. If these conclusions are contested, it rests with the objector to show that the cases cited in this work are not traceable to maternal impressions, and the critic must show by as good authority that some other factor was the cause of the various abnormities, and the evidence should be as conclusive as that which is brought in favor of maternal impressions.

CHAPTER XV.

CONGENITAL BLINDNESS CAN BE PREVENTED.

It is apparent to the most careful observer that there are certain evils existing in society which are not accounted for, and when commented upon, are excused by the assertion that the evils are innate; that they are from natural causes and cannot be avoided. Such an answer does not explain the cause; it only emphasizes a fact. If an evil exists that weakens the ability of any human being to do more good than he is doing under present conditions, or which wholly unfits one to perform the duties which every one owes to his fellows, then the cause of the evil should be investigated, and discovered, if possible, so that the evil can be mitigated and thus benefit society.

This leads to the consideration of a grievous wrong, which can be largely prevented in the future—the past and present cannot be undone. The wrong referred to is the birth of blind children, which is mainly the result of ignorance of the laws which govern reproduction. At the various institutes for the blind in the United States, and it is fair to assume that it is the same in other lands, no efforts are put forth to learn the cause of congenital blindness. There are no studies

or investigations as to the reason why parents who are blessed with good eyesight, bring forth children with defective vision or who are totally blind. When the vision is defective by reason of the various diseases which affect a child, at or before birth, medical writers and teachers are called upon to give instruction how to cure or alleviate the suffering. But when a child is born blind, the doctor shakes his head, looks wise, and mournfully says, too bad! too bad! but makes no effort to inquire into the cause, and by finding out the cause, prevent the birth of others. If the doctor were asked: "Why is the child born blind?" He would probably say: "It is explainable by the fact that it has no optic nerve." "But, Doctor, why has it no optic nerve, when the rest of the family are all normal?" He would no doubt say: "All medical authorities agree that when there is no optic nerve the individual is blind and there is no remedy."

At the blind asylums the only record is that a certain percentage of the inmates became blind from disease, or accident, but in case of a congenital blind person, the record is simply "Born blind." The causes which produce a child who is at birth blind, from parents that are normal, is a subject which has not been investigated by those whose duty it would seem to be. At least there are no records upon this very important subject. Some who are afflicted by such a terrible calamity are told that "It is the will of God." Is it possible that a kind and overruling Providence, who cares for the humblest of his creatures, should willingly and knowingly maim one of them? Without any cause should decree that one made in His likeness, and for His glory, should never see the beauty of this world, or the face of his loving friends? Such argument is, to say the least, illogical, if not blasphemous.

But the question remains, Why are children born blind, when the parents and grandparents are physically sound? The wise men who are presumed to instruct the masses, and who are continually suggesting means for the physical and

moral improvement of mankind, are as silent as the grave upon this very important question. Important, first and foremost, to the principle sufferers, those of future generations who will be born blind unless the conditions which produce congenital blindness are understood and counteracted by wise and intelligent means, viz: a study of the law which God has instituted to govern mothers at such times. Important to future parents, who if not taught that certain causes will produce certain effects, are bound, in all human probability, to produce a number of congenital blind. A neglect to educate the mother upon the line of the reproduction of mankind, will entail upon such parents much suffering, by the extra care and anxiety in the education of blind offspring, to fit them for the battle of life. Important to society, as such an education will relieve the state from the charge which now rests upon it, for the maintenance of institutions organized to care for, and educate those who are blind. The professional scientist dismisses the subject of congenital blindness by asserting that it is some strain of evil or physical imperfection which has come down through the line of ancestors; some far-off long-forgotten or unknown progenitor, even though it may be impossible to find one with defective vision in the entire line. And the answer is only an excuse for ignorance of previous conditions. When a scientist makes the above assertion, he overlooks the fact that our ancestors were not afflicted to the extent that the present generation is. That physical, as well as mental and moral imperfections, are increasing, and mankind must be reverting to type; degenerating, because it is not conforming to a fundamental law of nature. The scientist who asserts that atavism is the cause, knows that it cannot be demonstrated. And the answer is, therefore, not scientific. The dim and shadowy past furnishes no clue or data, either to prove or disprove, the conclusion, and the wise man (?) rests securely upon his laurels. A study of materology will enable the student to acquire a logical conception of the cause of the birth of a blind

child. It will be at least more reasonable than to grope among the shades of unknown ancestors, from whom no facts can be gleaned, and where the torch of science flickers low in its socket; becomes like a tallow dip; and at last is entirely extinguished. This kind of so-called science, upon this subject, is purely guess-work.

The states are as indifferent and careless as the scientists. A few of them demand that the physician in charge, at the birth of a child who is blind or otherwise abnormal, shall, within thirty days, make the same report that he does for a normal infant. Such a report does not require any reference to abnormities, simply the name, sex, color, hour and date of birth, parents' ages and nativity; signed by the attending physician. Not a line or word is demanded that would lead to an investigation of the cause of congenital blindness. National and state laws have been passed to prevent and eradicate diseases which affect live stock, but the disorder that produces abnormal human beings is overlooked. The state should minister to the comfort of its citizens, and if possible, prevent the birth of blind persons. It could be done by the proper education of the mothers. No good citizen will object to laws that will result in preventing the birth of imperfect children. Accidents which affect the individual after birth are not considered in this argument.

Before passing to a further consideration of the subject, let us see how many blind there are in the United States, and it is fair to assume that the number will increase in the same ratio as they have in the past, unless something is done to prevent it. The number of those who are totally blind from all causes, as given in the census of the United States, is as follows: There were in 1850, 9,724; in 1860, 12,658; in 1870, 20,928; in 1880, 48,928; in 1890, 50,568. No data was found of the number of those born blind in 1850, 1860 and 1870, but in 1880 there were 4,027; in 1890, 4,267. These figures are appalling, and should awaken an interest in the question as to what can be done to prevent the production of blind

children. We unhesitatingly assert that *it can only be done by the proper education of the coming mothers*, by teaching the great danger to their offspring, of allowing their minds to dwell upon blind cases, or if shocked by an accident to themselves, or others, which may arrest development, they should be taught how to assist nature to overcome such arrested development, while the mother is in the condition entailed upon her sex, and which is so important to the family and society. They must be taught how to overcome the mental disturbances which are apt to worry them at such times.

To one who gives the subject a few moments thought, it would seem that the state should demand, in the case of the birth of an abnormal child, that the attending physician investigate the predisposing cause which may have produced the abnormal development. A collection of such reports would be a nuclei upon which to base a conclusion.

The following is the skeleton of a law which should be placed upon the statute books of every state in the union:

Be it enacted, etc :

It shall be the duty of every physician, and of every midwife, when professionally attending the birth of a child, to make a record of the same. Said record shall embrace the date of birth, color, sex, given name if possible, (so that in case of an abnormity which is not apparent at birth, it can be traced for future study), age and color of parents, residence, (if in a city, street and number, if in the country, location of parents' home as accurate as possible). If normal report yes; if abnormal, the attending physician shall give as full and complete a description as possible; interview the mother as to the presumed causes which may have produced the abnormity, and send the same to the State Board of Health within thirty days. In the case of a congenital deaf child, or an epileptic, which cannot be known at its birth, it shall be the duty of the parents, as soon as they discover that the child is abnormal, to report it to the State Board of Health, giving date of birth, for the purpose of public record.

Be it further enacted: That whenever a woman applies for admission as a visitor at a public asylum, it shall be the duty of the superintendent in charge, to hand such a person a circular in which the danger to any prospective mother is plainly stated, before she is admitted as a visitor to the wards.

A record of abnormal cases would enable the public to learn the cause of the birth of blind children, as well as other defects.

The following cases will illustrate what ignorance of the effect of maternal impressions has done in the production of blind children; and will also illustrate what is necessary to teach all prospective mothers, and how easy it is for an ignorant mother to do an irreparable injury to her offspring:

Mrs. R. of W. gave birth to a blind child. It was ascertained that within the year preceding its birth, she visited the blind asylum at Janesville, Wis., was deeply impressed by the blind persons she saw there. Her sympathies were aroused by their condition, and their appearance was continually in her mind. She was not aware of the effect it would have upon her prospective child. No near or distant relatives of Mrs. R. are blind, on either side, so that heredity or atavism cannot be a factor in this case.

W. C. of G.: Born blind in one eye, the other normal. The blind one was a small white eyeball without any pupil. Some months before the birth of this child, the father was afflicted with sore eyes. The mother repeatedly dressed them, and worried over her husband's lamentable condition, not alone because of his sufferings, but of his inability to provide for his family, which consisted of four children, all with sound eyes. There are no blind ancestors in the family.

Mrs. T. of M., a number of months before the birth of a child, was frying sausage meat, a particle of hot fat struck her in the eye, which pained her severely for a short time, like a burn or a scald; it was enough to arrest the development. The babe was born with one defective eye; the eye-ball protruding so much as to disfigure her. This was her second child, the first and the four children born later, all had sound eyes. There can be no doubt but that the child's defective eye was the result of maternal impression in this case.

In these illustrations, the evidence of maternal impressions is so positive that no other conclusion as to the cause,

can be entertained. If those mothers had been taught the danger of their mental impressions to the child, and how to overcome the arrested development, who is prepared to assert that these children would not have had normal eyes? Reverting to the impressions of Mrs. R. and Mrs. C.—leaving out that of Mrs. T., as that was caused by a shock—Mrs. R. with her sympathies aroused by the inmates of the blind asylum; and Mrs. C. with an interest in her husband and his sufferings. It is surely more logical to assume that the defective eyes of these children were caused by pre-natal impressions, than to base the phenomena upon the theory of heredity or atavism; that it was a strain of imperfect organism which came down from somewhere—no one has any idea where. A rational conclusion is, that the defects were caused by maternal impressions, the same causes which produce other physical deformities (birth-marks). They are well known to the most illiterate to be caused by the mother's mental impressions while the child is in a formative stage.

CHAPTER XVI.

THE CONGENITAL DEAF AND DUMB.

"Facts and opinions in regard to the deaf in America; hereditary deafness—and the tendency, from the intermarriage of deaf mutes, to form a deaf mute variety," is taken from a work by Prof. Bell, of telephone fame, published in 1888. It says: "The investigation was begun to find out the cause of the birth of deaf mutes. Circular letters were sent to the principals of all schools for the deaf in the United States and Canada."

In 1880 there were 12,155, who were born deaf, reported in the census of the United States.

It was claimed by some, that the marriage of deaf mutes would produce deaf mutes, but that theory is not sustained by any proof whatever. The superintendent of the Illinois asylum for the deaf reports a striking fact, that only twelve out of the four hundred and fifty inmates, had deaf parents. Out of these two hundred and seventy-two married deaf persons, twenty-one married those not deaf. They all have children—some of them large families—and the total is sixteen deaf children in the entire lot. Some have one deaf, the rest all normal.

The superintendent of the Minnesota asylum reports that in the thirty-six years of his labors among the deaf, he saw but very few cases of the deaf transmitting the infirmity. Not a child received in the twenty-two years that he has been there, had deaf mute parents.

The Utah superintendent of the asylum for the deaf, reports that he does not know of a case of deaf parents having deaf mute children.

Prof. Bell came to no conclusions as to the cause of the birth of deaf mutes. He could not find the cause and makes a statement to that effect. There is nothing in the report to show that Prof. Bell made any personal investigation at the fountain head; that is, did not interview any of the mothers.

There is very strong evidence against the hereditary transmission of deafness, which, if Prof. Weismann had added to his argument, would have made a powerful case against the transmission of acquired characters, but the inference to be drawn from all writers upon heredity, is, that they depended more upon laboratory methods and their library, than upon a personal investigation of the individuals, or of the family history and the influence which environment may have had upon the mother before the birth of her deaf child.

It is possible to prove almost anything if the line of investigation is carefully chosen, and then restricted to that line. After proving that heredity did not transmit deafness, in a case under investigation, then to neglect to find out how the deafness did come about, leads to a false conclusion. Up to this point the inquiry and the result only corroborates a fact, and would be the same as if a deaf mute should report that he was not deaf at birth, and should stop there. That would not enlighten the investigator as to the cause of his infirmity; so that in all the investigations of the problem, all factors should be considered; the neglect to examine any one of them may lead to a wrong conclusion. In making an investigation of family history among the deaf mutes, there is a strange reluctance to give information, and there are others who have no intelligent knowledge, or idea, as to the cause or the circumstances which produced the infirmity.

In the early settlement of Kansas, on the frontier, a colony of deaf mutes was started. They flocked from the hills of

New England, from the plains of the middle states, and from the sunny south, to form a race of deaf mutes. The colony had a deaf mayor, deaf councilmen, and the experiment seemed likely to suceeed. But alas! The children were mostly normal. Where is that colony now? Ask the winds!

According to heredity the intermarriage of deaf mutes should produce a race of deaf mutes, but it does not. The question then arises, Why not? Why is the law of heredity overthrown or hindered? It is fair and logical to assume that the undiscovered factor which every writer upon heredity says is unknown, the missing link necessary to form a complete chain of logical evidence, is the mother's mentality, or maternal impressions. It cannot be successfully contradicted that the deaf mute, blind, crippled, and idiotic unfortunates, who were born so, are the result of a violation of some natural law. It may have been a conscious or an unconscious violation on the part of the parent, but it nevertheless was an interference, or there would not have been anything out of the usual order of nature.

A case of the birth of mutes is given here. The writer called on the family of Mr. S. M., of A., Dec. 25, 1896. They have four children. The two oldest can hear but cannot talk. They make guttural sounds which they understand. The mother said that before the birth of the oldest, a cousin was taken sick with spinal fever, and when he recovered, had lost his speech; it worried her at the time. It is easy to account for the second boy, as the mother worried over the fact that her first child could not talk. Both of these children are bright and intelligent, normal in every other way. The two younger children, a boy and a girl, can both hear and talk. Not a single member of the family on either side of the parents but is normal. Such a case is known as Aphasia. I have only found three recorded in medical literature.

There are some who argue that the disuse of the organ of hearing may be the cause of deafness, but that argument is illogical. Excessive use might be the cause after birth. It

certainly could not produce the infirmity before the child was able to have the organs of hearing affected by extraordinary noises which could only injure the drum of the ear. Such an argument would be on the line of maternal impressions, that the mother was affected, which produced the infirmity in her offspring. An illustration to show the effect of maternal impression as the cause of deafness: Mrs. C. of P. was called to the bedside of a dying sister who without warning was stricken by death. She was perfectly well the preceding day. As Mrs. C. arrived at the home and stepped to the bedside of the sister, took her by the hand and spoke to her, the mother, who stood at the foot of the bed, said, "She cannot hear you, she is deaf." Mrs. C. dropped to the floor unconscious, that is, fainted. Five months later a child was born, who proved to be deaf, unable to hear a single word. The singular part of this case is: That this deaf child can hear tapping upon the door, or stove pipe, when she is in any part of the house, she can hear the whistle of a locomotive, as well as some other noises. What are the deductions in this case? That the mother's mind was affected by the fact of the inability of her sister to hear her voice; that in her swoon she so affected the nerve cells, or as it were, arrested the development of those cells which govern the ability to distinguish the human voice. But it did not wholly destroy the cells, through which she hears other sounds. No other cause than mental impression can be assigned.

CHAPTER XVII.

THE TRAMP PROBLEM.

"Who are you?" "I am a product of our Christian civilization, sir; I am a tramp."

The tramp problem is a subject which has created more general discussion, and has been treated with greater unanimity of opinion than any other social problem. To the student of criminology, as well as to all other good citizens, it is a serious question. Public meetings are called, and the subject of trampism creates an interest which is renewed and intensified by every recurring outrage committed by some of these vagabondish characters.

At the many anti-tramp conventions, the usual result is a demand that they be put upon the rock pile, or into the work houses, to commit and detain them, and the cry is, "Make them earn their living." No attempt is made, or suggestion given, how to stop the supply, and then reform those who are already tramps, if it is possible to reform them. I do not believe that it is possible to reform the instinctive tramp, any more than the instinctive criminal can be reformed.

Many schemes are set on foot and societies organized, to

enable good citizens to discriminate between those who are born tramps and those who are really in search of work. So far no iron-clad rule has been found which will enable a person to judge between a worthy and an unworthy case; nor will such a rule ever be found in a republic where passports are unknown, and a ticket of leave is illegal. The debatable question is not how to stifle the beggar's cry, but how to deal with it. Then study how to prevent the desire to tramp, which will of itself hush the beggar's cry.

Most of the tramps are instinctively lazy; they are born with a desire to travel and get a living without work. A noted authority upon paupers and criminals, a class to which the tramp belongs, says: "All efforts to improve pauper stock by improving the surroundings, is fruitless of lasting good," and advises "Elimination as the only possible line of progress." If that statement is correct it emphasizes the assertion that the law of "Reversion to type" is a fact in nature. He says further: "The reproduction of the vicious should be prevented, through humane custodial care, as that tends to a painless extinction of undesirable stock." Such statements are echoed and re-echoed at all meetings of organized charitable societies and anti-tramp conventions. One thing can be said in its favor, it is more humane than the idea often heard in private, which has already been referred to, that the criminal should be subjected to a surgical operation. There is no more terrible mistake than a violation of what is eternally right, for the sake of expediency. No act can be for the benefit of the public, which involves injustice to an individual.

In a work entitled, "Paupers and Relief-Giving in the United States," are some startling statements, "that one person out of every five, is an inmate of an Alms-House, or is assisted by some charitable organization . . . . That one million dollars each week is spent by the different states for charity; . . . . One person in ten dies a pauper in New York City; . . . . And that there are one hundred thousand tramps in the United States." Each day the doors open and

close upon more than a thousand tramps and criminals, and the cry is heard. "Our prisons are bursting, and poor houses overflowing." Busy citizens give no heed to the cause, but leave them with a full assurance, that they are better off within those walls than our christian world allows them to enjoy outside.

A question of great importance to the future welfare of the nation is, "What vocation will the children of these paupers follow? Will they become dependents and defective, or can they be made self sustaining? How shall the reforming process be carried on? If there is no hope of improving the present crop, then it is incumbent upon organized society to improve the coming generation. How to do this, is the problem which confronts the sociologist of the age.

We have retreats for incorrigible children, who become largely, incorrigible adults. But this is a misnomer; they should be called retreats for the children of imperfectly educated mothers, and it will be found, that in the proper education of the coming mothers, lies the means, by which the incorrigible children will become a small, instead of, as now, a large factor in the weal or woe of the commonwealth.

"WANDERLUST,"

The causes which lead to the multiplication of the genus homo, known as tramps, is a subject for many newspaper and magazine articles, and in no case, do the writers suggest any remedy, or give the cause. It is true, all favor some sort of punishment, more or less severe, either starvation or imprisonment. But the remedy which seems to recieve the applause of shallow minds is, to push the tramp along to the next town.

An Atlantic Monthly writer, in an article entitled "Wanderlust" says that he has been studying the child tramps, and relates his experience with them. He says the cause is wholly psycological and calls it Wanderlust, which is the German for love of wandering, or going some where. "Often caused by

the reading of dime novels, tales of adventure, and detective stories, which they greedily devour." The Atlantic writer speaks of one "Little chap," who visited a certain section of country every six weeks for three years, but he would evade all attempts to find out about his home and friends, or the cause of his wanderings. This child would ride alone in box cars, and was a notable exception to his class. As a rule these nomads take great pleasure in talking to strangers, but are very careful to say but little of themselves. An old tramp said, "We have the railroad fever," and the writer in the Monthly agrees with that theory, but prefers to call it "Wanderlust." They want to travel, go out into the world; after a few weeks they run home, until the mood seizes them and they run away again. He became well acquainted with some of them, they were not "tough," but had a passion to see things; mentions a child who had as nice a home as could be wished, the strange passion would take possession of him, sometimes as often as once a month, and he would run away. When he seemed most docile a thought of the outside world would take possession of him, (it may have been caused by the whistle of an incoming train), and he would scamper to the depot, and off.

The writer of the magazine article referred to, came to the conclusion after close study, that "There is no use in whipping such children, they are not to blame, and can no more resist the desire to go, than they can help breathing."

"Individuals are the slaves of their desires, and are helpless in its toils."

The magazine writer referred to does not assign any other reason than the uncontrolable passion to go somewhere. There must be a cause for this intense desire to go, as there is no effect without a cause, but none of the writers upon the tramp question, give a hint, or suggest any plan which will enable one to begin a study of the mania to wander. When a tramp was asked "Who are you?" The answer was significant: "I am a product of our christian civilization, sir: I am a tramp."

It was a picture long to be remembered, this spectacle of want beseeching plenty.

The author of Wanderlust has not, nor have any other writers, fathomed the reason for this intense desire to wander. He suggests that the tramp should be treated by the medical fraternity, pathologically; that is, as diseased. As well treat a congenital criminal to a dose of physic, to put more good brain substance into his head, or give an emetic to force a hand to grow, when a man is born minus a hand, as to treat the mania for wandering, by injecting doses of medicine into the subject, on the plan of the "Keely cure."

It is singular that our wise men and women ovelook the fact that tramps are born wanderers; that the difficulty is in the brain formation, and their tendency is to wander; to lead vagabond lives. Our doctors, law makers, and police systems. are powerless to change the brain structure of such persons.

The authorities of Boston, Mass., in 1895, claimed that they had solved the tramp question, and they think it is proven by the fact that there were 8,000 less applications for relief at "Wayfarers Inn," where the applicant for relief must work for his board. And Boston calls that convincing proof. To a thinker, this does not prove anything, except that the tramp has been able to get his meals without working at the above or some other inn. But the statement is applauded by superficial thinkers. This does not cure the tramp, it simply puts the burden of his relief upon some other community.

A few leading scientists recognize the impossibility of reforming the congenital murderer or thief, but they ignore all who are guilty of minor offenses against society; all the lesser misdemeanors are charged to environment. They have nothing to offer except more preaching and praying, in connection with a broader humanitarian work. All such work is temporary. If a boy is born with a brain so constructed that it will develop a love of wandering, and a desire for new scenes and acquaintances, no environment, no medical treatment, will cure him, nor will any punishment change that innate desire.

The writer to whom reference has been made, says the boy that he knew, who had a good home, outgrew the desire to run away. He is reckoning without complete data; he will find, if a careful record is kept, that as the boy grows to manhood he will make very frivolous excuses to enable him to leave his business much oftener than there is any need.

Mr. C. of W. says, from childhood he has always had an uncontrolable desire to run away from home, and related an instance: When fifteen years of age he worked in his father's store; at dinner his father told him to take a team and drive to the farm for a load. After dinner he went to his room, changed his clothes and left, and did not return for seven years. He is now a commercial traveler, and is positive that if he were located he could not remain at home. He cannot account for his desire to go away from home. Says he could not control it nor could he tell why he would leave—could never give any reason for it. This inborn desire to go; to visit new and strange places; is no doubt caused by the mother's longing to go while she is forming the brain of her prospective child, and when to this wanderlust is added, (congenitally, or through environment), theft, licentiousness, murder, and drink, we have the inciting cause of the many vicious tramps. That some of the older tramps, not the child tramps, have become so by environment, that is, lack of employment, or depraved companions, there is no question, and all such can be cured by a reversal of the environment which made them tramps; but the vast majority are not to blame, nor can they be cured. The man who asks for work, and is willing to work, as long as there is any work to be had, is a tramp because of environment. The problem is, What has created this wanderlust brain? If the prospective mother is constantly longing to go somewhere, or to visit places where she has, or has not been, and does not counteract that longing, she must of necessity be forming a brain on that line; and it is no wonder that her child has an innate desire to go somewhere.

When we consider the vast army of commercial travelers, the many business men, the many railroad employees, continually on the go, the wife at home under the conditions we are investigating, longing to go with, or to be with her husband when he journeys to a distant place, it is not to be wondered at that the child is born with that abnormal desire to go. This intense desire on the part of the mother, at such a time, must produce a brain structure that will impel its possessor to keep going, if not all the time, then at least when the desire seizes him. Here is found the fundamental cause of "Wanderlust." If the brain of an individual is so constructed that the love of home, and the desire to be at home, is stronger than the love of wandering, that person will have no desire to tramp, and there are many who prefer home, who are uneasy, unsettled, dissatisfied when away from home. Such persons can never become tramps. This is our answer, as to the cause of "Wanderlust." Again we say it is very singular that our educators, who are laboring to elevate the class known as tramps, have not solved the problem, which is plain to any thinker, as soon as he gives a few moments thoughtful consideration to the subject.

CHAPTER XVIII.

MONEY MAKING MANIA.

The money-making mania seems to be increasing, and the desire to accumulate gold, stocks, bonds, and all the various forms of wealth, pervades the very air of the large centers of commerce. All classes seem to be permeated with an intense mania to acquire wealth, and many of the female portion of organized society are becoming more and more infatuated with a desire to gamble. Not only in what is known as a friendly game of cards, but it has grown to such an extent that it has become a regular business to provide offices where women only are admitted, and where they can "put or call" (a slang phrase of the stock market), purchase or sell any stock that they desire to their hearts' content, or the condition of their finances may permit; where elegantly appointed rooms are furnished with lady operators in charge to wait upon them.

These women are not of that class who are interested in the home, or in the affairs of the public, that is, not wage earners. They are usually the idle, unthinking, heedless daughters, sisters, or wives, of the well to do, or partially successful business men.

What is the cause of the growth of this speculative mania? Our theory is, that the prospective mother, who overhears the exciting stories of the day's success in making money on the Board of Trade, which engrosses the mind of husband, father, or brother, and the plans which are formed for a further accumulation of wealth in her hearing, necessarily influences

the mentality of her unborn child, just as if the mother should every night listen to a good musician, she would produce a musical brain, always premising that it would affect the bright, keen-witted woman to a greater extent than one of a sluggish mentality, and its effect would be in proportion to the interest she would take in the subject.

Such environment creates a desire on the part of the mother to do as the husband, father or brother does, speculate, so she could have the money she needs, without asking for it. The spirit of speculation and greed has become a mania with some men, and that their wives, sisters, and mothers should imbibe the spirit, is not at all surprising, and its baneful effect upon the offspring of such mothers must be serious; necessarily injurious, in that sense, to the mental and moral welfare of the individual, and through the individual, society as a whole is injured.

All classes that are permeated by this desire for gain, to the exclusion of other subjects, become in one sense gamblers, in their habits and notions, and the careful observer can pick out the men whose minds are absorbed in schemes of money-getting. It would shock some of them if they were charged with trying to "get something for nothing." In the abstract that is just what it is. The speculator is always a gambler in spirit.

Why is this desire increasing? Its growth cannot be computed. The impelling motive is well worth the investigation of the student of causation, and its solution, with the lessons drawn from it, may be the means of preventing a further increase of this vice. How? By curtailing the production of such as would have a desire to gamble, and in their stead produce normal brain structures.

It will no doubt surprise some so-called reformers, who flatter themselves that the world is growing better, but are at times puzzled to know why their efforts seem to be futile, and who think our country is not as bad as some other countries. We say it must astonish them when they read the report taken

from the New York Sun, that "To satisfy the gambling instincts of the people in this country, there are poker chips enough made in the United States each year to make a stack, if placed one upon another, sixty miles high, and if laid edge to edge would reach the entire length of the Erie canal and back, with enough over to supply one hundred gambling houses. It is estimated that there are 250,000,000 poker chips in use, nearly all of which represent coin, in games of chance." "*The gambling instinct is becoming natural to Americans.*"

We unhesitatingly assert that the ante-natal condition of the mother's mind impresses the brain structure of her offspring, and in that manner so many are afflicted with the gambling mania. Are we not touching the root of this matter when we say that the mother is to blame, although she may be ignorant of the fact? By her desire to do as her husband, father, or brother does, to which we referred in the opening of the argument, this mania to get something for nothing, which she longs for, so impresses the prospective mother's mind, that she produces a brain formation in her child, whose whole desire will be to acquire wealth in some manner, honestly if possible; if not honestly, to get it somehow.

That the mania for gambling is increasing, is a fact which is evident to one who is much among strangers and who visits the various towns and cities in the land. It is noticeable in the hotels, on the trains, lake, river, and ocean steamers, as well as in public gambling resorts, and even in the privacy of the home. It can be seen in the streets, in the spirit displayed by the boy who is so eager to win marbles; he has the spirit of "get something for nothing" in him; men who have a desire to win by the turn of a card; others who bet upon a horse race, bicycle match, etc., and who will bet upon the wheel of fortune at a country fair, play policy, buy lottery tickets, or options upon wheat or corn, and the staple subject of conversation among such men is speculation. In a milder form it is seen at the church fairs and sociables, by the simple "grab

bag," and "ring cake." It is the same spirit—a desire to get a large amount for a small sum.

Many who have this innate desire strongly impressed, will bet upon the most frivolous things. They may be in all other respects very conscientious, but do not hesitate to take "something for nothing," if it can be gained in betting.

In illustration of what the peculiar brain formation of some men will lead to, the following case is given. The writer was personally acquainted with the entire family: W. S. of N. Y. was an inveterate faro player; would risk all he could earn or borrow at the faro table, and would, when out of funds —which was the largest part of the time—spend hours with a faro box in his hand dealing the cards, studying, as he said, the combination, like those who play solitaire. His idea was to learn how to beat the bank. But he would not bet upon any other game of chance; was thoroughly opposed to all schemes where the element of chance was a factor; insisted that all games such as whist or euchre, even chess, was foolish and a waste of time.

At one time when he was out of funds, and had no work, (his nearest relatives refused to assist him any longer), he induced his uncle to purchase a horse and dray, giving a note for it and promised not to play faro any more. He drove it about a week, sold the outfit, and the same night lost every cent of it at a faro bank. In every other respect he was a model of virtue, conscientious in the extreme, and a devout worker in the cause of religion. Every Sunday he would assist an itinerant evangelist in his work on the street corners, on the plan of the Salvation Army. He would read the bible and pray, then the preacher would take the stand and exhort the crowd. He was also a strict tetotaller, was never known to drink a glass of beer or liquor of any kind; he was the only total abstainer in the family. The mother, a very fine woman, never refused to drink a glass of wine, and often laughed at her son's peculiarities. She had two younger sons, who were

not temperance men, nor hard drinkers—they died at about the age of forty—nor were they in any sense religious.

This case cannot be attributed to heredity or to environment, and if charged to atavism, it could not be sustained from the fact that the parents were Germans, and not one of their ancestors were ever known to be either gamblers or tetotallers. The father was somewhat of a drinker. He would always keep, as it is called, "blue Monday," that is, would never work at his trade on Mondays, but would visit a neighboring saloon for the entire day.

The question may be asked, How did you arrive at the conclusion that pre-natal influence, was the controlling factor in this case? To which the answer, is:

First—It was that mother's first child. Before his birth she was disgusted at her husband's weekly "blue Monday" saloon visitation. This formed the temperance ideas or shaped the brain function which governed that idea. As to the craze for faro playing, we have no theory, unless it was caused by a desire, or wish that she could win money by playing faro, as her husband made faro boxes for gamblers, and the reports of the wealth which was acquired by such persons, whom she very often saw, as her husband's work was done at home, impressed her with a desire to win at faro.

Second—Her first son's pious cast of mind was caused by the mother's religious ideas. She had been a church communicant in early life, and had pleaded with her husband to become a christian. Later she became lukewarm, and rarely ever went to church, so that her younger sons did not imbibe the religious spirit of the first born.

All the known facts point to the conclusions which are given here, and this is related to show what peculiar characters can be found in humanity. The parents are dead, but the evidence clearly points to maternal impression as the factor, in producing a child with such peculiar traits.

CHAPTER XIX.

FAULT FINDING AND FRETTING.

One of the most disagreeable characteristics of the age, which is found among all classes and conditions, from the lowest and most illiterate to the highest and best educated, in a greater or lesser degree, is that of fretting over all the daily affairs of our lives, and in its essence, is fault finding.

It is as common as the air we breathe, so universal that unless it is unusually pronounced in an individual it is hardly noticed. The cry is heard continually, it is so hot! or it is so cold! The weather is very bad! and so on, *ad infinitum.*

We are reminded of the old gentleman who always met his friends with, "This is a fine morning, bless the Lord," or "This is a disagreeable day, bless the Lord." No matter what kind or quality of the weather it was, it was always "Bless the Lord." He must have been a philosopher, from the fact that he knew no amount of grumbling or fault-finding could possibly change it, whatever the effect may be upon human affairs.

The lesson taught in the above incident sank deep into the heart of one person whom we know, and is reproduced in the hope that it will benefit others.

To the class of fretters, belong those mothers who are continually crying to their children, Don't! Don't! and it teaches them to, and they generally do, echo the cry. Some of this fault-finding spirit may be only a habit which has become ingrained in a person through environment, by the repetition of the fretful remarks of what may be termed "nagging

women." But by far the larger majority are born so. This is proven by the many fretful children, who show their dispositions before they are really conscious of their surroundings, unless caused by sickness or pain. But a sick child, like a sick grown person, is apt to be quiet, and not cross. How often it is heard of a child, that it is always "good." To some mothers it seems uncommon for a child to be *natural*. It would be very unnatural and a great curiosity, to see a litter of kittens, with one or two of them running around with the fur on end, spitting and clawing at each movement. That is just what a cross baby does in a human manner.

In the case of a cross child, it is fair to assume that the mother is naturally peevish and fretful; where that is the case, some would call it heredity, but if contrary to the mother's general disposition, they might call it atavism. But we prefer to call it maternal impression; pre-natal influence, and cite cases to illustrate and prove the theory.

Mrs. R., of I., is a woman of very good traits, kindly disposed, and well educated; her parents are of similar nature. When Mrs. R. became aware that she was to become a mother, she was vexed and angry to think that she would be compelled to give up the social pleasures which she found so agreeable, as she was always a welcome addition to the social circle. Her child was cross, ugly and very ill-natured from the day of its birth. Its irritable, fretful disposition, was caused by the mother's mental condition previous to its birth. There can be no doubt that pre-natal influence was the cause of this child's disposition, as Mrs. R's second child, born two years later, is of the average; that is, is not cross and peevish like the first one. The mother admits that she was reconciled to her condition in the second case, and the lesson she had learned in the first case was a warning to her which she heeded.

Another case is given: Mrs. F., of M., has three sons, the oldest, a clergyman, the second, a railroad conductor, the next, a commercial traveler. The first and last, are of the average

good nature. The second son is of a mean, surly, cross disposition; seems to be at enmity with everybody, and will fight upon the slightest provocation. The mother says, when she found she was to become a mother the second time, she was very much put out over it, and was angry to think she was compelled to go through the pangs of maternity again. Before the advent of her third son, she had learned of the effect of maternal impressions. This case was related to the writer by the third son, who stated that his mother had told him the circumstances when he married, and warned him and his wife. Again, in this instance, maternal impression was the prime factor, in setting aside the law of heredity, as it is generally understood, and the acquired, unnatural trait of the mother was transmitted to her offspring.

At the risk of becoming tedious, we add another case, which differs from either of these two. The following was related by the father, who said: "When my wife became aware that she was to become a mother for the second time, she cried over it, and I pleaded with her, not to worry about it, we could take care of it." The child, which is now eight years old, will once in a while, when the father is reading, come up to him, throw her arms around his neck and say: "Papa, I feel just as though I must cry." "What for, daughter?" "I do not know, papa, but I feel just as though I must."

One who cannot see how accurately such peculiarities are directly traceable to the mother's mental condition, or prenatal influence, is either too obtuse, or prejudiced in favor of pre-conceived notions to waste any time over.

CHAPTER XX

VARIETIES IN TWINS.

A study of the cause of varieties in twins, is perhaps the most difficult of all phenomena on the line of Materology, it being so complex in its nature, and is wholly hypothetical; that is to say, it is pure guess-work, and the mother of twins can give no explanation as to when she had impressions of one kind or longings of another kind which were entirely different.

But to the question; Why are twins so different, who are born of the same father and mother, with the same heredity, and identical environment, born under what seems to the superficial observer, exactly the same circumstances?

To illustrate: One of them is a fat chubby-faced girl, with a peach bloom countenance, her brown hair hanging in tangled curls, dress plastered with mud, shoes untied, and one shoe string gone, one pantlet torn off, the other rolled up to her knee, while she is busy making mud pies. She will become, if properly trained, a first-class cook, as her playing cook clearly demonstrates. It is just such a character, as is often seen swinging on the gate, or romping in the street.

Her twin sister, is trim and graceful in action, cleanly and always neat in appearance, precise in the use of language, hair always in order, her whole demeanor, with her likes and dislikes, proves that she is of an entirely different mentality, and needs to be trained on seperate lines, in a different mental atmosphere. These sisters have nothing in common. One develops into the fine-haired woman of fashion, thoroughly heartless, caring only for self. The other becomes a busy, bustling, motherly woman, adding daily to the comfort of those around her, and is always ready to lend a helping hand whenever her assistance is needed. Or, if these twins are boys, one will listen to and heed the admonition of his parents or teachers, and prefers only that which is pure and noble, is full of zeal, has a dislike for any wrong, is kind and forgiving, his whole nature, gentle. He will preach and practice morality until the day of his death, with no expectation of present reward, except the consciousness of having done his duty. The twin brother, with the same factors and the same environment, so far as can be seen, looks only to selfish enjoyment, to the gratification of his personal desires, and cares nothing for others' feelings or welfare. His conscience never troubles him; he is surcharged with unbelief, has no conception of justice toward man or beast, and is unable to comprehend the morality of the brother who is trying to "Do unto others as he would be done by." He is cruel, and vindictive in his nature; his brain structure of an entirely different mould.

Why are these twins so varied if heredity is the all powerful factor? Nor does the theory of atavism explain it. To say it is their differing natures, and then look wise, is a cheap and easy way to dodge the question, of cause, and is as lucid as it would be to say that liquor makes a man drunk because it intoxicates. With such an answer, the question remains unsolved. Why this difference in these twins? They should be alike, according to the theory of heredity. Alike in taste, feeling, desires, expression and in features. But it is rare to

find them so, not even the Siamese twins, who have been alluded to. They were not alike. It is true, there are cases in which is found a very close and marked resemblance. But in all such phenomena the mother is never at fault as to which is one or the other, and as the children grow older the close observer or friend instantly recognizes John or Joe, Mary or Ellen. If the cause of the variation in twins is looked for in the many voluminous books written by learned men, not a line or hint will be found to assist in solving the problem. But if the student will "Invent a little common sense," and look for some other factor, besides heredity or atavism, a clue may be found.

Suppose the hypothesis is formulated, that the weight and position of the brain structure of these twins, could be examined before birth, it would be found, that at no time are they of exactly the same weight, strength, or structure, and also assume that on one day the mother has a strong mental impression, which corresponds to, and which develops the peculiar trait in one of those twins after birth. That impression is imparted to the weakest or lightest brain, as force follows the line of least resistance, and mind is force. The next day or week, that mother has a strong mental impression which is of an entirely different character, she impresses it upon the other brain which happens to be the weakest at that time. Or, take another view,—say that the mental action of the mother at a particular time, changes, adds to, or retards the brain formation of that twin whose brain structure is nearest to the mother's nerve center. The position of the brains of these prospective twins is continually changing, and the next day or the next week the other structure is nearest, and it receives an entirely different impression. Or, still another hypothesis: Assume that the mother's and father's mental and moral character—composite, as it were—is produced in one of the twins, and its brain structure is normal, with heredity as the controlling factor. The other brain structure being the weakest, or nearest, at the time the mother

has an exceedingly strong mental impression, which is wholly at variance with her views when she is in a normal condition, and that shock or scare, that envious thought, sudden outburst of temper, in short whatever the impression may have been, the mother's mental action has destroyed or added to, or it has retarded the growth of certain brain cells, just as in the case of a like or dislike for certain foods. (See chapter on Brain Formation).

Either of the theories here stated are at least logical. No others to our knowledge have ever been given by any writer, that will account for the variety in the character of twins.

Positive evidence is not attainable on this line. Further investigation, assisted by intelligent mothers, may lead to more data, but it is doubtful, as a mother will be unable to locate the brain structure of either child, even if she is positive that her offspring will be dual. But whether our position be true or false, an acceptance of it can do no harm.

It is said by some medical authorities that there is no nervous or veinous connections between the mother and her unborn babe. Such arguments are not based upon reason or experiment, but solely upon the fact that the anatomist could not find any nerves or veins under his scalpel or microscope, and it must be an error, when it is considered that mothers are liable to have severe nauseating spells at such a time, which is evidence that there is a very close and intimate nervous relation between the forming body of her child and the nervous centre of the mother, i. e. her brain.

And we also note that M. Dareste, a French anatomist, mixed madder with the food of a female mammal, and produced a red color in the bones of the unborn product, which is evidence that there is a very intimate veinous connection. In the light of these well known facts, which can not be successfully controverted—least of all by an intelligent physician—it seems unwarranted for any one to say that there is no nervous or veinous connection between a mother and her prospective child.

CHAPTER XXI.

INFANTILE TRAITS.

This is an age of close scientific investigation. Facts are demanded. Everything animate and inanimate is subject to investigation and is carefully examined by the scientific student. Even the infant has been placed under the microscopic analysis of the scientist, and as the results are proclaimed, its scientific conclusions are thoroughly digested. Crude and undemonstrated ideas are soon eliminated. Theories that are logical, and which stand the test of close investigation, remain and are accepted as scientific, unless further development shows them to be fallacious.

Evolutionists hold, "That in the infant ancestral traits can be discerned by its manifestations of rage, or its impulse to obey, and that both of these traits are inheritances of remote ancestors." There is no scientific basis for atavism; it is a hiding place for obscurity of ideas. It is said that the study of infants is a study of man in a primitive condition.

But now comes another theory—Materology—which has, at least, the merit of being logical, and it has an array of evidence in its favor, from which conclusions can be drawn that seem irrefutable, showing that ancestral traits are of little weight when compared with the influence of the mother's

mind in shaping the body and the brain structure of her offspring. This shaping of the brain influences its whole life and character, for good or for evil; if neither one or the other, then the individual will be a nonentity. But to proceed with the subject of infantile traits. Tests of the ability of a child to distinguish colors have been made, but, so far, are admitted to be unsatisfactory. The test to discover man's primitive language has also been tried, but has proven a failure. Some years ago German scientists, by direction of the government, placed two infants, a boy and a girl, in charge of a deaf and dumb woman living upon a mountain side, where no strangers would be likely to call, and she received strict injunction not to allow anyone to see the children for the purpose of talking with them. The German government, through these children, with the aid of those scientific scholars, was trying to find the first principles of human language. When the children were six years of age they were taken before a body of scientists for examination. It was found that they could imitate various sounds, such as the barking of the dog, the mewing of a cat, the noise made by chickens and other familiar sounds. They could understand each other by the use of guttural sounds or exclamations, which *they* alone understood, but did not utter one intelligible sound, from which anything could be learned that there was such a thing as a primitive language. Not a trace was noted, and the experiment was of no benefit to science.

The latest published investigation upon the subject is by Prof. Sully, 1896, in which he says: "No test of primitive language is considered infallible." It is claimed by Prof. Sully that the first questions of a child are from its twenty-first to its twenty-eighth month, but its vigorous inquiry begins in the fourth year of its existence. If by this is meant that the use of words to ask questions begins at that time, it may be true, but questions may and do originate in a child's mind long before it is able to speak, and with a bright child much earlier than with one of dull comprehension. Prof.

Sully's statement is problematical, and cannot be demonstrated.

A careful investigation shows that some infants will, as early as the third, fourth, or sixth month, ask questions; as all observing persons know, when something occurs which causes an infant to open its eyes with astonishment, and the whole expression of its face is, What does this mean? And then, if afraid, its little lips will curl, and a cry of fear will break forth—in some more easily than others. Why will some quicker than others by their action show fear? Because of their brain formation. From the moment a child is born there is behind it an irresistible motive in its efforts to become a unit in the world of units. It may belong to the class which is clothed in silken raiment, or possibly its fate may have placed it among the poor and lowly, or the depraved and criminal class. It may be one of many in a family, but whatever place it fills, the world will get a large share of its deeds, for good or for evil. Its future is to a great extent mapped out, and what it is to be is largely governed by its mental capacity, for which the mother is primarily responsible. She determines its brain power.

As a test to show that a child's desire to lead a certain life is not the result of education, but of something back of it, and that it is not controlled by its environment, a number of pupils in a New York public school were asked to write the occupation of their parents, and what business the pupils would prefer to follow. Eighty-seven of them were girls, of whom forty-six wanted to be teachers, twelve waitresses, eight dressmakers, four clerks, thirteen milliners, and four had no choice. Not one of them wanted to be like the mother—a housekeeper. It is not to be denied that the child is father of the man, and its talent is impressed upon it, pre-natally. It crops out before pinafores are abandoned.

Notice a number of children from the same family, at play. One delights to make mud pies, and bread; it has the brain formation for a first-class cook, providing it is assisted

by education. Another is continually attending to her dolls, dressing and re-dressing it. This proves that her desire is to be well dressed, and she will long for nice things. She will show good taste in her appearance, and her treatment of the doll will give a clue to her motherly instincts. The writer watched a little girl about ten years old, at a street corner on a damp December day. She had on a pink calico dress, held an old red and white display parasol, given to her by some merchant, over herself and little brother, and hugged a doll that was wrapped in a big shawl which nearly touched the ground; she was visiting, or talking, to the little boy, but her whole actions showed that she was born with a love for children. She never let her mind wander very far from that doll; she would wrap and re-wrap it, tucking its pretended hair back out of its eyes. She was noticed in the same spot for at least half an hour, as it was near her home, and her treatment of the doll was the clue to her inborn nature—a born nurse. A third child will arrange the chairs, and teach imaginary scholars, if she cannot get real children to play school. This indicates brain power upon educational lines, and if encouraged, will result in an exceptionally good instructor, one who will be in love with the work. The boy who is continually driving horses, even if he has nothing but a tow string, unless thwarted, will develop an intense fondness for horses, and will talk horse morning, noon and night; and if the cause were investigated, would be found to have been influenced by the mother going to horse trots or was delighted to ride after a good horse.

All the natural traits of children, which may be wholly unlike the parents, is the product or the result of the mother's desires and wishes before its birth, and such traits are strong or weak, and controllable in proportion to the mother's longings. If her desires were very strong upon a particular line, the child cannot easily overcome it. If it is a desirable quality it can be taught on that line without difficulty and will need no urging, it will only need to be directed. The diffi-

culty with the majority is, they have been crowded into the wrong channels, the parents have tried to make them fit a garment they have picked out, rather than to make a garment to fit them. If an individual is a failure in the line he is following, it proves that his brain was not created for that work, and he had not enough brain power to push him into the channels which he could have filled successfully.

After having spent much time, and investigated the matter thoroughly, we have been irresistibly led to the conclusions noted in regard to infantile traits, and they will also become obvious to any student of cause.

CHAPTER XXII.

CHRISTIAN CHARACTER.

"The christian, like the poet, is born, not made."—*Drummond.*

It is a pertinent question for the christian world, What will be the effect of a thorough comprehension of the subject of maternal impressions, by the coming parents of future generations upon christian thought and character? Will it be a benefit or a detriment to the cause of Christ? Will its study assist the christian world in its work for the redemption of souls and enchance the power of the christian in the salvation of mankind?

It will hardly be denied that a kindly, loving, generous, good samaritan spirit in a person conduces to christian culture, and is essential for a true disciple of the Savior. Then it follows that an education upon the line of maternal impressions is positively necessary to insure the fullest fruition of christian work. How? By teaching the mother so that she will not, through ignorance of God's laws, which govern her at such periods, produce an atheistic, agnostic brain; but upon the contrary, produces a brain soil rich in the constituents wherein good teaching will take root and flourish.

It has been said, "That a child is to grow up a christian, and never know himself as being otherwise," also, "Train up a child in the way it should go." Is it always possible to do as the above quotations indicate? Then why is it that so

many who are noted for their christian piety, are so unfortunate in one or more of their children? There is a cause for the failure of heredity and atavism to assert itself, when christian parents produce a child who will not listen to religious instruction, and will never take any interest in matters which pertain to church affairs, or who may even become a thief and murderer.

That men are drifting away from beliefs in creeds and their loyalty to churches and its environment, can hardly be questioned, in spite of all arguments. Statements are made to prove the growth of christianity, as for instance, that there was an increase of over four million church members from 1890 to 1895, in the United States, and $150,000,000 spent for the spread of christianity in connection with christian charities. Upon the other side is the statement of a well known evangelist, in a book now on sale, that seventy-five per cent. of the young men never enter a church door, and only five per cent. of them are professing christians. It cannot be doubted that some are born with their devotional powers largely developed, who have a love for, and desire to indulge in charitable deeds and religious duties. Others have no taste for such devotional acts, but are very charitable; full of mercy and loving kindness towards their fellow men. The first class become leaders in spiritual and moral work. There are others who, in churchly language are called dead branches; they have been baptized or admitted in some form or other to fellowship; but little by little they break away and they finally fail to attend at all. There are others who have lost all faith in the church and the creed, who remain in it for fear of loss of social prestige, and others who at once break away from their allegiance. Every earnest christian worker knows that the above is a true statement; the reader will understand that I am not trying to prove that christianity is on the decline, I simply call the attention of the christian world to the danger which lurks in the present system of the non-education of christian mothers along proper lines, and I also point to the remedy.

Do christian workers ever give a thought as to the real, the fundamental cause, of the indifference to christian influence, by some who should be interested in such labor? The christian world sees an effect of a cause, which effect is apathy and indifference. It labors to bring about more earnest christian endeavor; invites evangelists to preach and pray for the spread of the gospel; spends its time and money with a great deal of energy; but the effect is not satisfactory; a few additions are made to the roll of the church, and in a short time the majority drift back into the same old rut of indifference. As an excuse it is said that the converts are indifferent, become so because they are luke-warm in the Lord's work. Such an answer does not explain the cause, it only emphasizes an effect; the cause lies back of that. Why are they lukewarm? You answer, "Because they are indifferent and apathetic." Why indifferent? "Because they are lukewarm," and thus the reasoning is in a circle, arriving at the same point without a clue as to the predisposing cause.

Suppose it is looked at from another standpoint, a clearer insight may be had. Revivals of religion should begin earlier; that is to say, those who are to become church members and earnest christian workers, must be endowed with a brain structure that can and will work in the church and in the cause of Christ. The reformation must begin before birth. How? By teaching the mother that in earnest hoping and praying that her child will be a christian, or by a consistent christian life and work on the part of the mother, with no atheistic objections to church attendance while she is in the condition to which we are calling attention. Such mental action on the mother's part will produce a brain structure that will be able to grasp and hold the good which it hears, and it will imbibe christian culture without any perceptible effort, and will delight to work in the Master's vineyard. It will be an individual that you will not be compelled to plead with; the work of the Lord will be earnestly and faithfully attended to.

If mothers are taught to begin to train their children within the year preceding their birth, if they desire a christia child—and what *good* mother does not—there is not a shadow of doubt, but that such a mother can fulfill her desires. A study of the mother's mental condition, at such a time, and a thorough comprehension of the subject by the coming parents, with its results upon the christian character, as well as the effect it will have upon the future work of christian organizations, is of the greatest importance to an earnest disciple of the Savior. When the subject is thoroughly comprehended, and its operation upon the mind and judgment of an individual is known, it will be surprising to see what an important factor in the line of christian work has been overlooked. Without a knowledge of this subject the human race will go on in the future as in the past, bringing forth a few earnest thoughtful laborers in the service of the Master, and many more who will be lukewarm; who are continually backward in church work, and who do their share because of the church society, more than from any special love for the cause; and upon whom much time and energy is expended to hold them in line. A still greater number will be born who cannot be reached at all, and who will not listen to any religious instruction; such as are not susceptible to any arguments which are brought to bear upon them on the line of christian endeavor. In these classes are very many who are in all other respects model men and women; many of them are the children of devout and earnest christians. Why are they indifferent? What is the cause? There is a cause, as the effect is plain to be seen in the many who belong to the above mentioned classes. It is the duty of every christian to study the cause by which, through some law of nature, the moral imbecile is produced, as well as the christian's child who will not imbibe religious instruction.

Christian workers, do not, from any false conception of duty, with ignorant and stupid ideas of what some shallow minds are pleased to call modesty, let your children grow up

ignorant in the future. "What a price we are paying for the thing we call civilization." It is self-evident that learning God's law on the line of reproduction is as much the christian's duty, as it is to know how to praise Him and to do His will; and it is God's will that mankind should obey His laws. All laws of nature are God's laws, and should be obeyed implicitly.

How can a christian parent do her duty to herself, her offspring, and to her Lord and Master, if she is ignorant of the fundamental laws which govern her existence at such times? Bear in mind, that she is responsible in an entirely different manner from the father. Do not misunderstand, the father is responsible for the environment of the mother, and for the effect it may have upon her mentality, as it affects her offspring for weal or for woe. He is mutually responsible, after the birth of the child for its environment and education, but she is alone the artizan who fashions its mental and physical structure. If the reader protests, and says, "You are laying a terrible responsibility upon the mother," I answer, "Oh, no! Nature and nature's God puts that upon her. I am simply pointing to a truth."

Advance thinkers in the religious world are realizing that the church needs other assistance; help from outside its own ranks and methods. Numerous articles are published in religious journals, in which they are urging some additional line of work to assist in regenerating humanity. In a late publication of one of the leading christian newspapers was a lengthy article upon the great increase of crime. It said: "If anything can be done to lessen the tendency to crime it ought to be done; if the church can do nothing then let us invoke the aid of some other power." The knowledge of the effect of maternal impressions is an effective power, and the better element must insist that its effect shall be taught, as ignorance may lead to a debased manhood or womanhood, and the inevitable result will be, that in the future as in the present, humanity will suffer through ignorance of God's universal law.

Are you, christian parent, doing your duty to your daughter, in allowing her to grow into womanhood unconscious of her ability to increase her power for good? When, by instructing her that under peculiar circumstances, her mental condition will affect, not alone her own life, but the whole life and character of another human being. The effect of which may, nay will! reach far into the future for good or for evil. Your child should be taught that while in a certain condition, for which God has intended her, if her thoughts are pure and noble, the result will be a benefit to her offspring, to humanity, and that it will redound to the glory of God.

It may be possible that you are liable to condemnation in the sight of the Creator, for not improving the talent, that is, the ability to instruct which the Lord has placed in your power. The intelligent christian mother should have a clear conception of God's law upon the line of reproduction. Then, with an earnest desire to do His will, live up to the requirements and duties which rest upon her through the law of creation.

The teaching of the result of maternal impression is of the greatest importance to the christian worker, because the tendency of the age is toward atheism and agnosticism; and it behooves the christian world to do all in their power to prevent the production of those whose moral qualities would be easily impressed with objections to religious culture. This can only be done by teaching the coming mothers the effect of maternal impressions upon the life and character of her offspring. There are cases on record where a child refused to enter a church or Sunday school, caused by pre-natal influences, and it would not listen to any religious instruction; otherwise well-behaved and lovable.

What is the cause of the growth of atheism in the land? That it is growing, can hardly be denied. One says it is heredity, and argues that the skeptical father produces a number of children, who, like himself, do not attend church, therefore the children do not become communicants. Suppose

the idea that heredity is the cause of skepticism and infidelity is logically traced, and see where it leads. If heredity is the cause, then all the children in a family, with the same parentage, should be identical, so far as religious belief and action is concerned; all would be alike susceptible to christian instruction, or on the contrary, all of them refuse to listen to it and absent themselves from church and Sunday school, and if neither one or the other, then they would all be lukewarm and indifferent to all questions of a religious nature. Every person who has given any attention to the subject, is aware, that hardly two children in a family are of the same opinion upon questions pertaining to church or Sunday school.

The conclusion forces itself upon our mentality, that heredity is not the cause; there is some other factor which produces the variety of religious tendencies in the minds and characters of the various children in a family. Some other factor has been at work, and heredity is not the controlling power; some other cause has so arranged the different brain soils of these children, so that one does, the other does not; one can, and the other can not understand christian teaching.

Now, trace the theory of maternal impressions as a factor in the cause of agnosticism or indifference to religious questions. Note the dissensions and petty disagreements which at times occur among the members of the various church organizations; a prospective mother, who is a member, we will add, a devout and sincere christian—while at a meeting of the society becomes incensed at the remarks and actions of some of the sisters. She leaves the meeting, out of patience at the manner in which it has been conducted, and while excited she says: "I will not attend the meetings of our church any more." She may not really mean it, but expresses herself, or allows her mind to linger on that line, and it is safe to say that nine out of every ten christian mothers have indulged in such thoughts, if she has not spoken them at some time. Such an idea gets a foothold in the prospective mother's mind, strong or weak, in proportion to her mental

calibre and nervous temperament, and she impresses that objection to church meetings and members upon the plastic fibres of the forming brain of her child, as she does a taste or distaste for certain foods. Another illustration: A mother who is one of those finely organized, nervous temperaments, with a keen perception and a logical mind, sits in a pew listening to a man in the pulpit whose brains are better adapted to sawing wood than preaching. She becomes disgusted, it may be at his actions or logic, and while in that mood, she is impressing the brain of her child with a desire to get away and remain away from such a preacher. Through such an impression she gives birth to an agnostic.

How often has the parson's wife been shocked at the abuse heaped upon her by some of her husband's parishioners, who have been finding fault because she has done, or has not done, thus and so. And she says, "I will have nothing more to do with these church people. I am sick and tired of them all," and begs her husband to get another place. Such a mental operation retards the growth of the brain cells which govern that function, or increases the cells which dislike church members or church attendance. And then the public wonders why the preacher's son is wayward, when he has been surrounded by such good influences.

An illustration: Rev. Mr. W., of M., said to the writer: "I have a child that I cannot get into a church without the greatest difficulty, and have given up, as he is in misery all the time, with no relief until he is outside of the church doors." He said further that his wife was incensed at the actions and remarks of some of his church members, in a town where he was located within the year preceding the birth of this child. So that the evidence plainly points to maternal impressions as the cause of a preacher's son's objections to church attendance. None of the other children in the family but that are willing and anxious to attend church services.

Contrary to the statement that no illustrations are taken from other works, the following is inserted because the sub-

ject is so well known over the entire civilized world. In The Review of Reviews, for November, 1892, is a sketch of Mrs. Willard, the mother of "The Uncrowned Queen," Frances E., in which is stated, "That previous to the birth of Frances, Mrs. Willard often attended a singing school which was held near her home, and that she was attracted by the features and brown hair of a young woman who was a regular attendant." The features and hair of that young woman were reproduced in Frances E. Willard, whom the humanitarian element of the entire globe delights to honor and admire.

Referring to the quotation of Prof. Drummond, at the opening of this subject, in which he says, "The Christian, like the poet, is born, not made." How much evidence Prof. Drummond has collected to prove his position he does not say. He gives no illustration in its favor, but uses an argument which belongs to the realm of the supernatural, and, therefore, not demonstrable.

There are cases in evidence which prove that a mother has produced a christian character in her offspring, through prenatal influence, while at the same time she was unconscious of the effect it would have. The first case has become public property, through its publication in one of the current magazines, and is, as it were, from the subject's own lips. The second case was related by the father to the writer. The article to which attention is called, is a sketch of Prof. Herron, of Grinnell, Iowa, in the April, 1896, number of The Arena. A part of the article is interesting to students of heredity and kindred subjects, and is strong evidence in favor of maternal impressions. On taking pastoral charge of a certain church, Prof. Herron said: "I may have been converted before I was born. . . . . During the year preceding my birth, my mother lived in an atmosphere of prayer, studying good books and brooding over her bible. She asked God to give her a child who should be His servant, and she besought God to keep me upon the altar of a perfect sacrifice, in the service of His Christ and her Redeemer. . . . . She never again,

nor had she before, reached the spiritual height upon which she walked with God during the year of my birth. . . . . But nothing has ever been able to separate her from the belief that in bringing me into the world, she had fulfilled the purpose of her being, and she never doubted that I would be a messenger of God to my fellow men. Of all this I knew nothing until after I had been preaching the Gospel, nor have I ever spoken of this before, either publicly or privately."

As a companion picture and study, also further evidence as to the tremendous influence which can be, and is exerted by the mental condition of the prospective mother upon christian character, the following sketch, in which is related the result of another mother's longings and desires on the line of Christian work upon the brain structure of W. D., of W., is interesting. The father is an old and reliable merchant. Within the year of the birth of their third child, Mrs. D., at family prayers and upon retiring, would ask the Lord to so guide her footsteps, that she would educate one of her two living boys, at that time aged seven and twelve years, to become a minister of the Gospel. She earnestly desired that one of them should become a preacher of Christ and Him Crucified. She gave the prospective child no thought on that line. Mr. D. says his wife was fully engrossed with that idea. Note the result: The third child was a boy, very kind and loving in his disposition, conscientious in the extreme; as a child, preferred stories of the bible or such as were of a religious nature. As he became old enough to choose his own reading matter, it was noticed that he preferred the bible. He was born in 1878, is at this writing eighteen years of age, and is preparing for the ministry. The eldest son, whom Mrs. D. wanted to make a preacher of, is a bookkeeper in a bank; the next son is connected with a mining company in Colorado.

This case differs from Prof. Herron's in two particulars. *First*—There are no brothers or sisters mentioned in Prof. Herron's case, so that environment cannot be taken into

account. *Second*—Mrs. D. does not attribute the cause of her youngest boy's religious tendencies to supernatural causes, as did Mrs. Herron, who believed that it was a direct answer to her prayer. Upon the contrary, Mrs. D. believes that the formation of her child's brain upon christian lines was caused by the longings and thoughts which occupied her mind at that period, and her desires impressed its brain substance in that direction, forming the brain soil in such a manner that it would readily imbibe and loved to receive religious instruction. Mrs. D. says: "I had no idea at that time that a mother could so affect an unborn child, but I am firmly convinced of it now." She had no other children.

Now, revert to environment, in the case of her two older boys, and see how little bearing education had upon them; all of her labors and her influence to make a preacher out of either was futile; she was unable to guide them in that direction; the brain soil was not of the right consistency. Here is a case which is strong a argument against education being much of a factor in case the brain substance is developed in another direction, and proves that if the capacity or love for a line of work does not exist in an individual's make-up, teaching will not and cannot develop it; but if the desire is in a contrary direction, that person will, unless strongly retarded, get into the line for which he has an innate desire.

In conclusion, a christian's brain must be constructed by the mother, through her love for Christian work at the periods under discussion, or she is liable to produce an agnostic or an infidel organism. As was remarked in the opening of this chapter, there is no other question that is of more importance to the christian world than the subject of maternal impressions and its influence upon christian thought and character.

CHAPTER XXIII.

LICENTIOUSNESS.

At one of the maternity hospitals, it was said, "If anyone doubts, for a moment, the unmistakable transmission of desires that will modify character, both mental and physical, they have never given a study to the hospital side of life. . . . But must have been engaged in laboratory investigations only. . . . . To deny it, is to deny all experience."

The cause of the growth of offenses against the persons of the weaker sex, is one that has baffled all sudents of criminology, and various reasons are assigned for its increase. It is generally attributed to education and environment. Such argument lacks one essential, which is, that the evidence is against it; that is to say, the present system of education does not decrease criminality in any form. Upon the contrary, where there is the highest grade of education there is found a larger percentage of crime.

As regards the fundamental cause of offenses against the person, no writer has presumed to give a reason, except to re-iterate the old phrase, "It is innate." In the work of a noted authority, Dr. Kraft Ebing's "Psycopathia Sexualis," which is a book of reference for the medical profession, in which are related all known and verified sexual offenses, there is not a word, a hint, or a clue, as to the cause in any case.

When the fact is considered that the offenses against the weaker portion of organized society, like all other misdemeanors, is increasing at a rapid rate, something should be

done to counteract the tendency. The disgraceful scenes enacted at what was known as the "Sherry dance," in New York City in 1896, was the subject of a sermon by the Rev. Louis A. Banks at the Hanson Place M. E. church, Brooklyn. In his discourse he referred to the Seeley dinner at Sherry's thus: "If this vile revel had been given in some low dance-house by some ignorant thug who knew no better, one would understand it. But the horrible thing of it all is that it was given by a man who claims to be a gentleman, and his guests were men of education and travel—men of large wealth and high social standing. Many of them are men of family and of influence in the community. Is this all our colleges can do for us? Is this the result of our boasted social advancement and refined culture? Think of our great publishing houses and commercial interests in the hands of such men, whose ideal way of having a 'good time' is a feast where, according to the statement of the host himself, the songs sung, the dances performed, the exposure of person, and the whole affair was base, low, vulgar, and sensual, and the most shocking thing about it all is that these men seemed to be so far depraved in their tastes that they have not the grace to be ashamed of it." The participants in that shameful orgie were indicted by the grand jury.

This but adds evidence that immorality is growing at a rapid rate. Why a family of two or more children should vary in their desires on the line of sensuality, is a study of great importance to the good order of society. The sin of unchastity is rapidly increasing, undermining character and social order. The cause is the evil passion in man. But why one of the children in a family is licentious in thought, word and deed, and the others remain pure and virtuous, or who keep within the bounds of decency, is to most people, to say the least, mysterious. It is generally excused upon the ground of heredity, and is said to be due to some streak of bad blood which has come down through a long line of ancestors, thus laying the blame and charge of immorality

upon some persons who are unknown and unable to defend themselves.

The supernatural thinker says it is the will of God, or it would not have appeared; and those who take that position, at once proceed to prove that they are wrong, by insisting upon a thorough education to counteract the evil tendencies and try to overturn the will of God, which, they say, is the cause. Such an argument is a species of fatalism, and if they really believed that it is God's will, they would not attempt to thwart his desires and by human efforts overthrow or retard the work which the Creator is trying to do. They do not believe it, but it is an easy way to avoid the subject and thus relieve themselves of any responsibility. It is unreasonable to suppose that the Creator has placed man here under a code of laws that are unchangeable; that some of His creatures were placed here for the purpose of degrading a few, and thus injure the whole. The idea is monstrous, and it would seem that no man endowed with full reasoning powers can accept the statement that God intended some of His creatures to be the victims of others, when the preservation of life is not at stake, as in the case of animals which devour others to appease hunger. Others say, that the cause is vicious and immoral literature, and the association of boys and girls who are born with immoral tendencies. If that is the argument, then the question intrudes itself, Why are any of the boys and girls, from the best classes and the higher institutes of learning, born with immoral natures, when, in many cases, they are of the better element of society?

That immoral associations do affect many a child, who, under other environments, would not have become lewd, is no doubt true, but careful observation leads to the conviction that those who are not born licentious, and who become immoral through vicious books and associations, never become criminals on this line, that is, never commit outrages upon the opposite sex. Their indulgences are all within the limit of natural law and by mutual consent; nor do they usually

offend by word or deed, neither are they addicted to the excesses; nor are they abnormal in their actions. They never commit those deeds which shock the average man; deeds which are unmentionable, but are well known to all students of criminology, and to those who have charge of public institutions.

It is easy to discover a lewd nature. The observer will in a few moments find that their thoughts turn toward licentiousness, and in some cases with difficulty restrain themselves in the use of indecent and lewd remarks. A man's mind and thoughts always turn to that which yields him the most enjoyment. It is wonderful how persons who are born licentious show their propensities, and are irresistibly drawn toward each other—they quickly become intimate. This any close observer, who has ever been much of a traveler, knows is a fact. Such persons have tendencies so strong that they cannot be attributed to environment; it is inborn.

A man who is inclined to lewdness sees the same characteristics in the opposite sex, in a hotel or on a train, and at a glance finds his affinity. Such persons are drawn together by an unconscious power, which they cannot, or do not, resist, and all moral culture is thrown to the wind. A pure-minded woman does not attract such a man, only so far as her personal appearance is concerned, and if he makes advances which are repelled, he quickly subsides.

But to the question, Why are men and women of some of our so-called "best families" lewd and immoral? It is because the parents were licentious, in thought or deed, while the brain of the offspring was forming. Such immoral thoughts and actions, with their effect upon the mind of the mother, has been registered upon the growing brain structure of the offspring. The mental action that is excited by the physical action of the mother, has increased the brain cells of her child, which are intended to govern those functions, and they have been enlarged at the expense of the brain cells

which are intended to hold such propensities in check. [See chapter on Brain Formation.]

In such cases the father is largely responsible. How? When the wife is in the condition under investigation, the husband does not control himself, and by his action excites the mother's nervous system, which is bound to produce the brain structure above mentioned. There is another cause, which is solely chargeable to the mother, and that is, while in this condition, she allows lewd thoughts to occupy her mind, longs for or desires sensual action. This would have its effect upon the brain cells of her offspring, just as a longing for some article of food would form a desire for that particular article. Every mother knows that the effect of such a longing is to make the child a gourmand, so far as that particular article is concerned, and the logic is that the same effect will be produced on other lines.

This peculiar condition of the brain soil cannot be overcome by education. Culture can only restrain the propensities when the brain cells are not strongly developed upon immoral lines. If the individual's animal passion is naturally very strong, no amount of reproof or instruction will overcome it, just as in the case of a born criminal. It is unnecessary to go into details upon the subject. It is self-evident that the class of human beings under discussion are born with a desire for licentiousness, as other persons are born with other predominant traits, physical and mental.

Go to an asylum for feeble-minded children and see the poor, helpless, idiotic, deformed and epileptic children. Then think of the many who are not dependent upon the state, who are the skeletons in the closets of their homes. Did the parents of these poor, helpless ones do their duty? Has organized society done its duty in neglecting to educate the mothers how to prevent the production of such as are not well-born? 'Tis true the answer could be truthfully given, We did not know that such abnormities could be obviated. A few hints have been given here and there by persons whose

pretenses were in the nature of charlatanism, but a complete exposition has never been attempted.

In conclusion, if it is admitted that criminals are born, as are poets, artists, musicians and all so-called geniuses—and scientific investigators agree that they are born, not made—then the conclusion must be, that impure thoughts and impure expression, on the part of the parents, must affect the mind of their offspring, which leads to imbecility of the body and, naturally, weakens the mind, leaving its impress for all time and eternity.

CHAPTER XXIV.

MOTHERS' LONGINGS.

"It is strictly and philosophically true, in nature and in reason, that there is no such thing as chance."

[Prospective mothers are advised to read this chapter, and "Advice to Prospective Mothers," at once; also the chapter upon "Epilepsy."]

Physicians say that the peculiar idiosyncrasies or abnormal desires of prospective mothers are increasing, and they assign no reason for it. It is no doubt caused by the mothers being as uneasy and restless as the average fathers, husbands, and brothers, and the effect is damaging to their offspring. No doubt the social condition of the age has much to do with the general feeling of unrest and excitement. The mother's mind is engrossed with the many social duties which are laid upon her, so that at the time when she should be passive and quiet, her mind is on the go, if not her body. She longs to attend this gathering, that party; go to this concert and that show, horse race, ball game or some other exciting occupation,

and in this way, through ignorance of the effect such things may have upon her offspring, she entails upon her child traits of character that are undesirable, and in many instances are a blight upon the whole life of her child.

How can the injurious effects which are bound to follow such abnormal desires, be counteracted and the injury overcome? It is an important question. It can be done by a proper education of the mothers; by teaching them the effect of such abnormal desires, and at the same time, how to prevent injurious consequences. At such times prospective mothers are inclined to become morbid. They often give way to feelings of depression; have a depraved appetite and long for unusual foods, or have some other uncommon desires. As a mother values the purity of her sons, and the virtue of her daughters, she must keep her thoughts pure, and her desires normal. At such a time any wish to commit murder, by a desire to be relieved from maternity, or longing in that direction, will result in producing a murderous brain in her offspring. The thoughts of murder, or the desire to see blood flow, will produce a destructive brain in her child. This was proven in the Pomeroy case in Boston, referred to in Part I. A boy aged 14, enticed two children about three years old, into a church and killed them in his insane desire to see blood flow. At the trial his mother testified that she often went to the slaughter house to see her husband butcher, and it always pleased her to see blood flowing. It was not her wish when she was in a normal condition. This was preceding the birth of this boy.

Such destructive tendencies are caused by an abnormal brain development, and its effects can be seen in a child who delights to kill insects or pull the wings from them, then lets them go maimed and mangled; and in the boy who will maltreat animals, pleased if he throws a stone which breaks a bird's wing, or the leg of a cat.

It is noticeable in a child who has a blind impulse to destroy everything within reach, especially when in a passion,

and others who are naturally destructive, even to breaking their playthings to pieces, "Just for fun." Some have attacks of crying, striking and biting everyone within reach when in a passion, and the child is said to have a bad temper. Dr. Greisner, an authority upon brain disorder, says that such outbursts of temper, or anger, on the part of a child, are a true mania, and are caused by malformation of the brain. Why is it that one or more of the children in a family are of this temper, when the others are gentle and kind? It is because the mother had just such periods of ill-temper while the brain of her offspring was forming. Such out-bursts of temper are reproduced in her child. The irritability may have been unusual for that mother, but the effect is the same. Nature does not make any mistake, "Like begets like."

There is not an observing mother in the land but knows that these statements are in the main correct. Here and there one may deny it, but such mothers are excusable upon the ground that they have a poor memory, or lack the power of perception. It cannot be otherwise; nature would be untrue to itself, if it produced an ugly, ill-natured child, from a mother who is, at such a time, good-natured and kindly disposed. The more we investigate, the more deeply we become impressed with the truth of the theory, That every immoral or licentious thought; every out-burst of temper and all exhibitions of hatred; every hypocritical expression, as well as every thoughtful humane act or sympathetic deed, is sure to record itself in the plastic brain structure of the forming child. All emotions shape its faculties and create its mentality and character for good or for evil. In short, not a thought which passes through the mother's mind but it leaves its record upon the structure of that embryonic brain. Dr. Brittan calls it "A kind of electrotyping upon the sensitive brain form."

The words of Longfellow aptly apply: "No action, whether foul or fair, is ever done, but it leaves somewhere a record, written by fingers ghostly, as a blessing or a curse,

and mostly in the greater good or evil which follows it." A mother's wishes or desires may be beneficial or injurious to her own personality; in either case, it will correspondingly affect her offspring. It rests wholly with the mother to direct her mind in the proper channels at such times, and above all, she should not allow her temper to overcome her at those periods; if she does, she must expect the same in her child. It is inevitable, as "Hysterics in the mother is apt to develop insanity in the child." The highest medical authority maintains this assertion, and it cannot be successfully controverted. If that be true, it follows that lesser mental action, either on the line of ill-temper or any other disposition, must have a corresponding effect. If good, it is well; if bad, the mother must know how to overcome it, or the child will surely reap the reward of the mother's ill-temper or low spirits. A prospective mother should be taught how to overcome such mental abnormities—that is, their bad effects. *If she earnestly desires to counteract a bad influence, she should hope and long that it will not do any harm.* The result will be beneficial to that forming brain. *That very longing and desire on the part of the mother will have a corresponding effect upon her child.* This idea is drawn from, and the phenomena is explained by, the fact that the mother, through her longings, creates the brain substance which is to control the desires which her child will possess. It is only necessary to dwell upon them. [This is fully explained in the chapter on Brain Formation.]

The conclusion to which this argument leads, is, That every thought of the prospective mother is registered, or impressed, upon the brain substance of the expectant child; and the logic of the argument is, That at every moment of time, sleeping or waking, while the mother is in the condition under discussion, the process of development in the child is going on; that at every moment there are atoms of flesh, blood and bones added to it. These must be affected by the mother, not by some other person. If this is conceded, then

the mother's mental action necessarily changes the outer form, which is seen after birth. Would it be logical to contend that she does not change the inner part of this forming body, which we cannot see—the brain?

The process by or through which the child is affected is unknown, but it is well known to the medical fraternity that mental impressions do affect the offspring. The question is asked, Should a prospective mother resist the unusual and peculiar desires or notions which the average woman is liable to have at such times? Peculiarities which cannot be accounted for; desires that seem to be entirely foreign to her in her normal condition. No one has as yet fathomed the process which produces them. How the nervous center of the brain is so peculiarly affected, no scientist can explain, and it is of no consequence so far as this study is concerned.

Some thoughtless husbands are inclined to sneer and laugh at their wives—call them foolish for harboring such peculiar notions—but such a course is wrong.

In answer to the question, Should the mother gratify the unusual desire? the answer is both Yes, and No. If the longing is neither indecent or immoral and can be easily gratified, and the husband, by sympathizing with the wife, can overcome her feelings, so that reason and good sense will banish the desire, no perceptible injurious results will follow. If it be a wish for some article of food out of season, or a desire to go somewhere which will not be a burden to the husband, the answer is, Yes, gratify it. Or, if the desire is for something which the mother thinks should not be done—as, for instance, Mrs. I. W.. of L., who was an ardent W. C. T. U. member, radical in her objection to the use of liquor, had an intense longing for a drink of whiskey—something entirely foreign to her general nature. She spurned the thought, as it would be hypocritical for her as a christian and a temperance advocate. She told her husband that she was unable to overcome the desire; she could not get it out of her mind. They had studied the subject of maternal impressions, and

decided that she should take it as she would a dose of medicine, as it was to cure a diseased mind. Mr. W. bought a six-ounce bottle of it, and she drank the whole of it at once, prepared herself for bed, as they expected that it would intoxicate her; but, to their surprise, it had no perceptible effect upon her. This was evidence that her system needed the stimulant. She had no more longings of that kind. In that case those parents acted the part of sensible people.

If the desire is for some immoral or licentious action, it must be banished from the mind. If the mother lacks the will-power to enable her to overcome the impure thoughts and is a believer in the efficacy of prayer, she should ask the Lord to assist her to overcome the evil which is in her mind. *That very act would counterbalance and equalize the brain cells of her offspring.* And the mother who is not a praying woman, should say, "I will not harbor the immoral desires. I hope my child will not have such thoughts."

It is positively essential to the welfare of posterity that all longings, which in their nature are detrimental to society in the individual, and which the true mother does not want to entail upon her child, must be driven from her mind, and in its stead let her thoughts linger upon the qualities which she desires that her child should possess. There is another thing which should be considered in this connection, and in regard to which mothers should be warned. That is: If she desires that her child should become proficient on a line which is in its nature idealistic,—that is, deals largely with the imagination, as for instance, a musician, or an artist; both of them belong to the realm of romance. If she produces a thoroughly artistic brain, it will be at the expense of some other part of the brain structure, and may result in an unbalanced mind, so that her child will be weak on other points. We have in mind a mother who was wholly engrossed with the idea that her child should become a devout christian, as her husband was an infidel.

The result was a babe who was very largely developed in the frontal region; that is, it had a large brain formation in the region of veneration, and lacked in the vital and animal propensities. The child died at three years of age from water on the brain. It had an enormous, abnormal head. So the advice to a mother is, *use judgment, and do not brood over any particular idea while in the condition under discussion.*

The effect of maternal impressions upon the mind and character of a child born of a keen, intellectual mother, is much greater than to one of dull comprehension. The sluggish mind of the latter is not as quick to perceive, and her mind is slow to act; nor can she transmit such positive characteristics as the intelligent mother, who is deeply impressed by ideas which would have no effect upon the dullard. The cumulative evidence of the age is, that similar produces similarity; and what the mother is at that time, mentally, morally and physically, she is bound to reproduce. Maternal impressions affect the development, form and character of the prospective child. It affects not only form of body, but character of the mind and purity of soul. Idiocy, mania, and those who are born blind, or deaf, also all of the so-called "freaks of nature," are caused by an interference with the laws of nature—never otherwise—and the production of imperfectly formed beings should be averted by an education upon that line.

If the mind of the expectant mother is from any cause unduly excited, it necessarily affects the structure of her offspring, and good or evil passions are transmitted as surely as are facial expressions. If the mother is in a joyous mood while forming one brain, and sullen and ugly in another case, she must produce corresponding character. Such reciprocity is perfect; it cannot be otherwise—Like produces like.

Never nurse a sick or injured person while in that condition. That is, do not let the mind dwell upon the case, but instead, hope that your child will not be affected by this

injury to your husband or brother. [See the case of Mrs. C., whose husband's eyes were diseased, and her babe was born with only one eye.]

The investigation of the subject of maternal impressions, and all the cases which are in evidence, point to the inevitable conclusion that mind exerts powerful influence over matter, especially when under certain conditions, it moulds and fixes the inherent character of man. If it were possible to offer a special permit that would insure perfect offspring,—perfect not only physically, but mentally, many parents would be willing to give a goodly sum for the power to reproduce an exact counterpart of their ideal, and the government of the state and nation could afford to use a part of the sum which is now expended in the care of the dependent and defective classes, to educate the coming mothers and thus lessen the production of imbeciles and criminals. The dissemination of knowledge as to the influence of maternal impressions would be one of the means to attain that end. It is important to every parent as well as to society, and its benefits are innumerable and invaluable.

It is incumbent upon the state to adopt measures which will insure the future well-being of posterity. It is done to produce physical health. Why not do the only effective thing for moral health? i. e., teach the laws which govern reproduction. All other plans for the prevention of crime and malformations have been only partially successful, and this line of education is the only one which appeals to sound reason and judgment, from the fact that a knowledge of the laws of reproduction and their adaptation is successful in the case of the animal species, and the converse detrimental. The moral cost to mankind of ignorance upon this subject is incalculable.

for the fact that so many are not marked when the mother has been frightened. If a mental action on the part of the mother can arrest development, it is logical to assume that mental action can assist development.

The deduction is, that if Mrs. B. had not longed and prayed as she did, her child would have been marked. Who is competent to assert dogmatically that the shock would not have affected her babe? The fact that so many are born normal, and are not affected by the mother's mentality so far as can be seen, does not disprove our theory. There may be a mental injury which cannot be seen but it affects the child just the same as if it were noted. The conclusion is, that when a mother has had a shock, she should wish and hope that she may overcome the injury, and thus push forward the development which may have been arrested.

Now, to illustrate a case where the mother had strength of mind and will strong enough to dismiss a sight which shocked her, and she did just as she had been told; note the result: Mrs. W. of W., on the 4th of July, 1895, was looking at a display of fire-works, and sat within arms-length of a woman who had a babe in her lap. A spent rocket stick struck the child in the head, entering the brain and killed the child. Mrs. W. was horrified at the sight, and by force of will banished all thoughts of it from her mind, refusing to dwell upon it for fear of the results to her prospective child. Three months later her babe was born. It had a perpendicular depression in the right side of the head, into which a lead pencil can be placed. The cavity is so deep that the pencil cannot be seen from the front. What effect it will have upon the child's intellect cannot be told. The child was less than six months' of age when the parent gave the writer the history of this occurrence. Mrs. W. had known of shocks at such times producing imperfect formation, and she did just as she had been taught,—banished the thought of the accident from her mind, and refused to dwell upon it. Suppose Mrs. W. had hoped and longed that her child would not be dis-

that comparatively few out of the many births show any ill effects; but this is unwarranted, for, in a careful investigation, it is found that nearly every other person has a mark which is attributable to a shock, or a longing which the mother had, and it is called a birth-mark. It may be ever so slight, yet it adds evidence to the theory of maternal influence. The most damaging idea is one held and taught by nearly all who are conversant with the subject, including many physicians, which is, that if a shock is experienced, dismiss it at once; mothers are told not to dwell upon it. We believe this advice to be wrong. It is now maintained that a scare to the mother acts like an electric shock, which arrests development; and investigation shows that when the mother has succeeded in dismissing the subject, and has refused to allow her mind to dwell upon it, the result has been to disfigure her child, by not counteracting the arrested development by hoping that the shock would not disfigure her child.

The following case is noted, wherein logical reasons are given to show how a mother may counteract the effects of such a scare: Mrs. B. of R., a short time after her marriage, was sitting alone sewing, when a tramp came to the door, put both arms against the screen door and in a rough voice said, "Can't you give me something, I ain't got no hands?" Mrs. B. put both hands up to her face and screamed, "Mother! Mother!" The mother drove the tramp out of her sight, but Mrs. B. could not get him out of her mind, and continually wished and hoped that her child would have perfect hands. That was her continual prayer up to the time of its birth; the child was born with perfectly formed hands; in fact, no defect of any kind was noticeable. She is at this writing fourteen years of age. This scare may have done some injury to the forming brain or body, as it was a severe shock to Mrs. B., and we have a right to assume that it arrested the development; but her longing and praying, "Oh, I hope that my child will not be injured by this shock which I have experienced," is the reason why it was not affected, and accounts

for the fact that so many are not marked when the mother has been frightened. If a mental action on the part of the mother can arrest development, it is logical to assume that mental action can assist development.

The deduction is, that if Mrs. B. had not longed and prayed as she did, her child would have been marked. Who is competent to assert dogmatically that the shock would not have affected her babe? The fact that so many are born normal, and are not affected by the mother's mentality so far as can be seen, does not disprove our theory. There may be a mental injury which cannot be seen but it affects the child just the same as if it were noted. The conclusion is, that when a mother has had a shock, she should wish and hope that she may overcome the injury, and thus push forward the development which may have been arrested.

Now, to illustrate a case where the mother had strength of mind and will strong enough to dismiss a sight which shocked her, and she did just as she had been told; note the result: Mrs. W. of W., on the 4th of July, 1895, was looking at a display of fire-works, and sat within arms-length of a woman who had a babe in her lap. A spent rocket stick struck the child in the head, entering the brain and killed the child. Mrs. W. was horrified at the sight, and by force of will banished all thoughts of it from her mind, refusing to dwell upon it for fear of the results to her prospective child. Three months later her babe was born. It had a perpendicular depression in the right side of the head, into which a lead pencil can be placed. The cavity is so deep that the pencil cannot be seen from the front. What effect it will have upon the child's intellect cannot be told. The child was less than six months' of age when the parent gave the writer the history of this occurrence. Mrs. W. had known of shocks at such times producing imperfect formation, and she did just as she had been taught,—banished the thought of the accident from her mind, and refused to dwell upon it. Suppose Mrs. W. had hoped and longed that her child would not be dis-

figured, who will assert that it would have been injured just the same? Or is it fair to assume, that if she had hoped and longed to overcome the effect of the shock, she would have assisted nature in adding flesh and bone cells where the injury was located.

It is admitted that the mother can destroy or build up nerve cells by the action of her mind, as in the case of simple birth-marks. It cannot be successfully controverted that a mother does add flesh, bone and sinews in the case of monstrosities—takes from one part and adds to another,—but her powers in that direction are as yet a sealed book. The important question in this argument is: Shall a prospective mother be advised not to worry over the scare or shock, and dismiss it at once? or should the advice be: *Hope and pray that it will not affect your child? We unhesitatingly advise the latter course; it can not do any harm; only good will be the result.*

Mothers, do not become downcast, or give way to the idea that the shock will be an injury; rather let your will assist in the development of the cells that were arrested in their growth. And do not live in continual fear that something is going to happen. Such mental action will produce a nervous temperament, and your child will always live in fear *that something is going to happen*, and it will become, as it were, a bundle of nerves and be unable to control them. Live your daily life in the manner and way you would prefer that your child should live, and discard all thoughts and desires that are not good for yourself at other times, and if there is any particular trait of character you want your child to possess, as for instance, music, or some profession, let that be uppermost in your mind; and in wishing for it you will add to the nerve cells which control the musical faculty or professional ability, the emotions or any other function, but, as has been remarked, *do not brood over it.*

A gray-haired lady, Mrs. S. of M—, with tears in her eyes, said to the author: "Before the birth of my son, I had some

hard words with my husband and resolved that I would not speak to him again until he apologized, when it occurred to me that my child might be born unable to talk. I at once overlooked his ill-treatment and was contented. At this time he stinted my allowance of funds, and I stole from the money drawer. My son will steal any valuables from his own folks and sell them to get money—took his sister's watch and my gold chain, a new suit and a diamond pin of his father's; but he has never been known to take a thing from anyone except his nearest relatives." She added, with the tears running down her cheeks, "You can rest assured, I would not mention this, but do so in hopes that it may be a warning to some other mother."

In case a mother desires a certain characteristic in her child, if she longs for it, her wishes will be gratified. To illustrate: Mrs. I. of P—, has an exceptionally bright child. When the child was three months old that fact was commented upon by some of her friends, when the mother said, "I impressed that upon her." "How did you come to do that?" the writer asked. She replied, "I have seen so many dull children in my school work, who could not understand what was told them. I wanted my child to be quick to perceive and to comprehend, and let my mind dwell upon it, hoping to get a favorable result. I had been told that it could be done, and I am convinced that it is possible." As the child grew, her ability to understand and comprehend was remarkable.

An illustration of the injurious effect of quiet, persistent thought, the mother entirely unconscious of the effect it would have: Mrs. J. of L—, has a son, at this writing, aged 17, whose physical defects, when standing still, would not be noticed; but when he walks, instead of lifting his feet, drags his toes,—that is to say, places one foot forward and drags the other up, placing it ahead and dragging the other after it. His mother said: "Before his birth, a hog belonging to me had injured its back, and I often looked at it,

sympathetically wondering what I could do for it, and this was the cause of my child's infirmity." By this quiet, persistent mental process, she arrested the development of the cells from which the nerves and muscles are constructed, and which would have controlled the movement of that boy's feet.

We assert that each and every thought, or emotion, which passes through the mother's mind, is impressed upon the yielding body which she is forming. Even the muscles and nerves, as well as the brain, of a child may be affected by the mother's mentality.

To illustrate: Mrs. O. of M—, in passing over a foot-bridge, fell into the pond, and involuntarily held her breath as she went under the water. Her child, born shortly after this accident, will at times, while asleep, catch and hold its breath, just as the mother did when she fell into the water.

No up-to-date physician will deny that such effects are liable to be produced, but will warn his patients to beware of accidents.

If the desire is for some particular article of food, a longing for it will produce the desire in the child for the same thing. Mrs. S. of R—, said to the author: "A few hours after the birth of my third child, it was noticed to be, as it was called, rooting around, trying to get something into its mouth, as it lay upon the pillow. My sister, who was acting as nurse, said: 'What does this child want?' I replied, 'I think it wants some fresh beef.' My husband, who had always refused to believe that a mother's impressions affected a child, made light of it. The sister said to my husband, 'Let us try and see if this baby knows what it wants; you go and get a piece of beef and a piece of pork.' They were brought, and a piece of the latter was tied into a cloth, making a sort of teat out of it; this was offered to the babe, but he refused it. It was put into his mouth, but he spit it out. Then a piece of beef was offered in the same manner. This was eagerly accepted; he sucked it a few moments, after which there was no more rooting around. My husband

was instantly converted to the truth of maternal impressions, an opinion which I had often asserted and which he, up to that moment, had refused to believe."

A different case: Mrs. W. of P—, an Israelite, before the birth of her first child, smelled fried pork and longed for a taste of it, but her religion forbade. The father was relating the circumstances—the boy was at this time 21 years old—when the mother said, "I can taste it yet." When the boy was born he positively refused the breast or bottle. The nurse asked, "What does this child want?" The mother replied, "I do not know of anything except pork." The father at once got a strip of pork, let the child suck it a few moments. He was then ready to nurse. The father added: "The rabbi has taught him that hell was yawning before him and he would go there sure, if he ate pork, but pork he will eat in spite of the warning."

When an infant moans and worries, crying in unmistakable tones of entreaty, and no cause for pain can be found, how often the remark is made, "What does this child want?" It puzzles the parent and nurse. Let the mother consider whether she had longed for some article of food or drink, and if so, then give it a taste; if that is not what it wants, it will be refused, but in most cases it will relieve the child at once.

Illustration: A child of Mrs. G. of C. F., when it was three days old some beef was put on to cook. The child began to cry piteously. Someone said, "What is the matter with the baby?" The mother replied, "It wants some of that beef." A small piece was given it to suck, and at once it was quieted.

Such incidents have been frequently related by mothers to the author, since the problem of maternal impressions has been under investigation, and my conclusions are, that the child is craving for the particular article which the mother longed for, and the fact is so important and so valuable a contribution to the general investigation of the subject of

maternal impressions, that it was thought proper to make a note of it in this chapter. It is offered in the nature of a hint, which any mother or nurse can try without risk to the child. It will at once show by its actions whether that article is what it wanted or not; that is, if it craves an oyster it would not accept a piece of beef, and what it is seeking for we think it should have, in moderation, for its full development. *See case of Mrs. B., Chapter I., whose grandchild wanted fat pork.

The author is aware that he is inviting criticism, but hopes that intelligent criticisms may assist in developing the truth. He is also cognizant that his conclusions are contrary to the idea which underlies a law lately passed in France which prohibits the giving of any solid food to a child under eleven months of age. Nor do we wish to be understood that a child should be fed daily upon the article, but simply mean that a taste of the thing it craves is needed to develop its physical nature, and its organism demands the article for which it is seeking, as in one case orange, another fish, and one an oyster. More illustrations could be given, but they are unnecessary.

It would be advisable for every physician, mother or nurse, to remember the remarks of a medical professor to his class, as related by a physician to the writer. The professor stepped on the platform at a clinic, (a lecture to medical students) and said: "Gentlemen, I have just come from the investigation of a peculiar case. Two weeks ago I attended a patient, whose baby has cried and moaned almost continuously since its birth; the parents have had sleepless nights and uncomfortable days on its account. I was called again to-day, and made a careful examination, but could find nothing wrong; I then asked the mother if there was anything she had longed for. She replied, 'Yes, I wanted a taste of beer.' I sent for a bottle, gave the child a teaspoonful of it, and at once it was quiet. I have been watching that child over two hours since, but not a sound has escaped its lips." The pro-

fessor then proceeded with his lecture to the class. Did the medical world profit by this experience? We say, No. It passed from memory; no record was made of it, as there is no account of it in medical lore, and the doctor who related the circumstance added, "I have never thought of it, until your conversation recalled the incident."

The reader is requested not to infer that feeding a baby solid food or beer is advised, only in cases as are here described, and then only in the nature of medicine.

Mrs. G., of K., just after her marriage, took charge of an orphan baby, to which she became very much attached. As the time approached when she would be unable to attend to the orphan, it was placed in other hands and became afflicted with erysipelas, which appeared on the left ear, spreading over the face. A daily report of its condition was made to Mrs. G. First the left ear was swollen; then it spread to the middle of the left cheek; next it had reached the middle of the face; then the right cheek; next the right ear, disappearing in the same manner. Her child was born shortly after. When he was seven months old, something which looked like erysipelas, but there was no eruption, appeared upon his left ear, then spread over the face to the right ear, exactly as in the case of the orphan baby. At the time the mother related these facts the boy was seventeen years old, never had anything of the kind since, nor is there a trace of erysipelas in the entire family.

If the mother's thoughts have reference to an emotion, it will affect that part of the brain which governs that particular emotion. Take the case of Mrs. T., of K.: A few months after her marriage some girl friends called upon her, and in fun pointed their fingers at her, saying, "Ain't you ashamed of yourself," referring to her condition. After they were gone Mrs. T. went to her room and cried over the girls' remarks. Her child, when last seen by the writer, was six years of age, and if anyone, stranger or friend, points a finger at her, she will burst into a fit of crying, and she cannot be cured of it.

Another case is given, as a lesson to young mothers: Mrs. M., of Ia., has three sons, who, when small, were known as the town sneaks—they would never stand out openly on the sidewalk with other boys, but would get behind a tree, or box, or the corner of the house, unconsciously trying to hide their bodies. The mother was very bashful and sensitive. She persistently refused to show herself while in the condition under discussion, and always tried to hide her body behind something; in the store she would get behind a pile of goods or the show case. Her sons are now grown to manhood, but have never overcome that peculiarity; in all other respects they are model characters.

It would be advisable to impress upon the minds of married women, under middle age, never to visit blind asylums, insane hospitals, or reformatory institutions, or to look at any object that would be liable to return to the memory, at the periods we are discussing. The memory of unusual objects is liable to return and fix itself in the mother's mind, and if ignorant of the effect, she may—I do not say will—produce an imbecile or a deformed offspring. We say never visit such places, or look at such objects, unless—now mark the conclusion—*unless she is thoroughly schooled upon the subject, and has been taught how to overcome uncanny sights.* If she is educated upon that line, she will know that one mental action will counteract its opposite, and will be able to counteract improper impressions.

There can be no possible harm arising from a thorough education upon this line. An intelligent comprehension of the natural law which governs mothers at such times, will enable a mother to use her common sense in connection with her God-given maternal instincts; these, combined with physical health, can only be productive of good. Again we say, that a study of maternal impressions will be beneficial in its results to the parents, and what is of much more importance, a blessing to the child, and the world.

Mothers, draw your own conclusions. The case is stated

in as plain a manner as it can be giv
that only one human being will be save
the time and thought expended will hav
even though we may never be conscious t
done. The theory here advanced, if thoroug
can only be productive of good to future gen

This entire subject is, to most persons, pro
a study of it will lead to positive convictions, an
lieve that the theory of Maternal Impressions is
one; nor has the writer hesitated to follow any line
gation to its legitimate conclusions in every phase of
ject that has presented itself, and has been irresistabl
the convictions here given. Whether true or false, it a
pens as though it were true.

CHAPTER XXVI.

CHILD RECORD.

The following is added to enable parents to make and preserve the record of the various items as are noted, from birth, every fifth year, until majority. Such a record will be of great assistance in the study of a child's adaptability. It is arranged so that it will be easy to fill the blanks. In its life history, it would be desirable to consult with some intimate friend, and its teacher as well, in the tenth and fifteenth years' statement; coming from unbiased minds it would be, perhaps, nearer correct.

Under the head of special traits, its natural habits or characteristics should be noted. Is it orderly or disorderly; its care of clothes and playthings; is it kind and gentle, or cruel toward its companions or pets; noisy or quiet; a tease or the reverse; active or slow in movement; fond of reading or the reverse; also any other peculiarity.

In the parent's record: The mother's disposition and mental condition should be noted; was she angry or pleased to discover her condition, or did she wish to be freed from her burden; did she have any longing for any particular article of food, or desire any other thing; did she wish for the ability to be a good musician, actor, conversationalist, or wish that she could do some other special thing.

All such points, if recorded honestly, with no attempt to conceal, will throw a great deal of light as to the effect of maternal impressions upon a child's future, and it may be of

great value to the child in its mature years as a guide when its time comes to be a parent.

CHILD'S DESCRIPTION.

Name_____ Sex_____ Date of Birth_____

	Weight	Length	Girth under the Arms	Size at Waist	Color of Eyes.	Color of Hair.	Marks or deformities, sueh as Moles, Hair-lip, Club-foot, and the presumed causes.
At Birth ..							
5th Year ..							
10th Year .							
15th Year .							
20th Year .							

Its Life History, which would embrace:

	Special Traits	Orderly or Disorderly	Kind or Cruel	Noisy or Quiet	Strong or Weak	Likes and Dislikes for	
						Food	Play
5th Year ..							
10th Year							
15th Year .							
20th Year .							

PARENT'S RECORD.

Age { Father ..... Mother..... Color of Eyes { Father ..... Mother.. .. Color of Hair { Father ..... Mother... ..

Mother's mental Condition:—Pleased, or not?. ....

Any quiet, steady impression?. .....:.The thing longed for.....

Was she shocked at any time?.....Did she study any specialty?.....

PART III.

CHAPTER XXVII.

EPILEPSY.

"A point which yesterday was invisible, is a goal to-day, and will be the starting point to-morrow."

Before an intelligent investigation can be carried on, in regard to the disorder in mankind known as Epilepsy, it will be necessary to define the term.

That which is adopted in this work, is: An epileptic has a weakened brain structure and is, in addition, physically weak, from the fact that the entire organism has been injured by the causes which weakened the brain process. An idiot proper, is not physically weak; there is an unbalanced brain, that is, too much in some parts and not enough in other sections, to equalize it.

An epileptic may be an idiot also, not alone because of a weak brain structure, but it may be unbalanced; so that the idiotic epileptic has a structurally abnormal brain; at the same time it is unevenly distributed, which makes the individual idiotic as well as epileptic. In the investigation and treatment of the subject, "The Cause of Epilepsy," it was impossible to find any conclusions among those who are considered to be experts upon the question; not an idea or suggestion can be found which will enable a student of causation to begin; nor a hint how to proceed with its study. So that the object of this chapter, is not alone to warn the reader how to avoid the production of epileptics, but also to suggest a plan by which the student may discover more facts,

which will lead to still closer data, and he may possibly arrive at definite conclusions as to the inciting cause of epilepsy.

The anatomical data to which reference is made, clearly proves that epilepsy is a brain disorder. It is indisputable, and must be accepted, coming as it does from most eminent authority; so that in its study, the basis from which to begin an investigation, is the brain structure. That will lead to and develop the cause in the balance of the organism.

In this argument there is no attempt to indulge in preconceived ideas, as there were none; no writer can be found who has arrived at any conclusion, except the anatomical data referred to in this chapter, which is conceded by all experts upon epilepsy, if there are any.

The study of eminent authorities and investigations at imbecile asylums and insane hospitals, as well as at the homes of epilepties, has led to the conclusions given in this work. The most satisfactory data was found in interviewing the mothers. That was the fountain head, as it were, and facts were discovered from which a premise could be formulated that was much more satisfactory than all the "We do not knows" of all scientists.

With these preliminary remarks, a few quotations from so-called experts upon epilepsy are submitted:

The reader will bear in mind that we are investigating congenital epilepsy only—that is, those who are born epileptics.

Dr. Da Costa says: "Epilepsy is a symptom, and not a disease."

Dr. Gray says: "Our conception of epilepsy will be greatly simplified, if at the outset we recognize the fact that epilepsy is but a symptom, just as is a cough or fever, so that epilepsy may be divided into those cases which are due to recognizable organic disease; those that are reflex, and those which we may call idiopathic. In rare cases, epilepsy may be caused by disease of the heart and of the kidneys, occasionally impairment of function of the intellectual organs,

and rarely of the lungs." He says further: "The brain cells of an epileptic are in a condition of high instability; are liable to pass from normal to abnormal activity."

Dr. Charles West says: "There is, in nearly all cases, disorder of the brain before an outburst of conyulsions. . . . . Permanent epilepsy may be produced after birth by causes acting upon the emotions, by fright, overstudy, or violent fits of passion."

Another writer says; "Fright or great excitement is the most common cause." This implies that the cause is in the person's environment and that it is not congenital. He also speaks of an "Epileptic habit," as though it was something acquired after the individual was born; mentions a case of an attack upon a child at six months of age, the second attack was at two years, the third at four years and a half, the fourth at sixteen years, at last ended in permanent epilepsy, and he calls it an epileptic habit. Such deductions seem unwarranted, when it is considered that a habit is a conscious action which in time becomes fixed. The inference of the gentleman's argument is, That one can produce a change in the structure of the brain, solely by force of will; alter, as it were, his own brain cells, or gray matter. This conclusion will admit of argument, and, looking at it logically, we would say that it is impossible for an individual to change the brain structure, so that the theory of an epileptic habit, is to say the least, illogical. Arguments like the above, when given to persons who lack the power of analysis, are misleading and injurious, in the sense that they hinder a more thorough investigation.

The student should be advised to find out, Why did one child have an attack of epilepsy at six months, or any other age, and another, of the same parentage, was free from any like attacks? Why was one child's brain structure too weak to withstand a disorder of the digestive, intestinal, or any other organic difficulty, which affected its brain?

In view of the fact that epilepsy is such a wide-spread dis-

forth to educate the coming parents; if this is not done, it is fair to assume that congenital epileptics will increase as they have in the past. So far, not even a plausible theory as to the cause has been advanced, in fact, no theory at all by scientists in the medical world; all are groping in the dark. They are compelled to admit that the true nature of epilepsy is unknown. It has baffled the ablest anatomist, the profoundest philosophers, and the keenest scientists of all ages, when they have attempted to find the cause of epilepsy; and the medical fraternity are at sea, without mast or rudder, while treating cases of pronounced epilepsy. Here and there some pretender assumes to be able to cure it. It is possible that some mild cases of nervous derangement, which have been miscalled epilepsy, may have been relieved, but it could not have been true epilepsy. When a cure has been effected, the derangement was, no doubt, caused by some malformation, the seat of which was not in the brain, but through its operation affected a nerve center in the brain, and some charlatan has discovered the seat of that particular disorder, relieved it, and then taken credit for the cure of epilepsy.

If epilepsy is a brain disorder, caused by imperfect brain fibre, as per Dr. Chaslin, it is incurable. If it is a lack of brain substance in some part of the structure—this would produce an idiot, according to our definition. It must be incurable, as no brain substance can be added, by any human process, where it is lacking.

In an idiot there is deficiency of the balance of parts, and the equilibrium of the brain structure cannot be effected by any human means. All writers upon epilepsy agree that its seat is in the brain; that the structure is malformed, and that the disease is a nervous one, but cannot be located; that it is caused by some action upon the nerves; medical and surgical skill has been unable to overcome it.

Dr. Gray says: "The truth probably is that epileptic manifestations are due to a peculiar molecular condition of

Dr. Gray refers to Dr. Chaslin, as follows: "In dissecting the brains of five epileptics I found the convolutions shriveled, small, hard, smooth or slightly roughened. A microscopical examination of the fundamental lesion shows that it is due to a number of rough fibrilla. . . . . And I found large, compact bundles of them. . . . . They resisted the action of a forty per cent solution of potassia for ten minutes. . . . . I then washed them in water and concentrated acetic acid, and the bundles of fibres remained, after washing, colored red by the picro-carmine that was used. These rough fibrilla, from the epileptic brains, can be preserved after washing in water. The connective tissues, when treated in the same manner, lose color and plainly show that they are organically composed of a different substance." Dr. Gray says: "Dr. Chaslin deserves merit for his careful investigation, and gives it an importance beyond any former description."

The reader is requested to bear the statement of Dr. Chaslin in mind, as it will be referred to again, and a logical deduction drawn from his anatomical data.

There are cases on record of the birth of idiots,—not epileptics—that were attributed to a shock experienced by the mother at the siege of Antwerp, also at the siege of Paris in in the Franco-Prussian war. But those cases are comparatively few, when the immense number of imbeciles are considered. 'Tis true, there are cases where sudden alarms have affected the structure of a prospective child, and the mothers should be taught how to overcome the effect of them. [See chapters on Mothers Longings, and Advice to Prospective Mothers.]

To return to the subject of cause. It is admitted that a large majority of epileptics are born so. Comparatively few become epileptic after birth, except it be through a congenital weakness of the brain structure. The first investigation should be to find out why sound and otherwise healthy parents, produce the weak brains in epileptics. When this has been done, and the cause discovered, efforts can be put

forth to educate the coming parents; if this is not done, it is fair to assume that congenital epileptics will increase as they have in the past. So far, not even a plausible theory as to the cause has been advanced, in fact, no theory at all by scientists in the medical world; all are groping in the dark. They are compelled to admit that the true nature of epilepsy is unknown. It has baffled the ablest anatomist, the profoundest philosophers, and the keenest scientists of all ages, when they have attempted to find the cause of epilepsy; and the medical fraternity are at sea, without mast or rudder, while treating cases of pronounced epilepsy. Here and there some pretender assumes to be able to cure it. It is possible that some mild cases of nervous derangement, which have been miscalled epilepsy, may have been relieved, but it could not have been true epilepsy. When a cure has been effected, the derangement was, no doubt, caused by some malformation, the seat of which was not in the brain, but through its operation affected a nerve center in the brain, and some charlatan has discovered the seat of that particular disorder, relieved it, and then taken credit for the cure of epilepsy.

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Dr. Gray says: "The truth probably is that epileptic manifestations are due to a peculiar molecular condition of

the motor tract." This corroborates Dr. Chaslin, as to imperfectly formed nerve fibres.

Dr. Christian, a noted French authority, says: "No one doubts that epilepsy is a disease of the brain. . . . . And if I were asked the cause, would say I do not know."

Dr. Morbridge, of the asylum for the feeble-minded, at Glenwood, Iowa, says: "Epilepsy is not an isolated disease, it is a wide-spread disorder, finding its victims among all peoples, and in all walks and conditions of life." He says further: "Epilepsy is a strong factor, and one which must not be ignored in estimating the cause of idiocy." He also calls attention to "Occult or masked epilepsy, that has escaped proper recognition and which is responsible for numerous crimes, which the person committing is unable to resist."

Dr. Maudsley says, in regard to epileptics: "Crime is an outlet in which their unsound tendencies are discharged; they would go mad if they were not criminals, and they do not go mad because they are criminals."

In 1891 a commission was appointed by the New Jersey legislature, to report the number of epileptics in that state, and their conclusions were: "That the most conservative estimate allows from two to five cases to each one thousand of population, and that this estimate would hold good throughout the United States." Taking the lowest estimate, two to each thousand, it would give one hundred and forty-four thousand victims of this dread disorder in this country, and the highest estimate would make it over three hundred and sixty thousand.

It is a subject which should command the profoundest attention of the scientific world, as well as the individual interest of every citizen who has the welfare of himself, his family and that of the nation at heart. We assert that investigators of epilepsy have not looked in the right direction for the principal cause of congenital epilepsy. They have overlooked or failed to consider an important predisposing factor. In their investigation of an epileptic, they have

looked wholly to the physical and mental condition of the individual, from the standpoint of the anatomist. The researches have been technical, and they have failed to examine a factor which is essentially necessary to a proper solution of the subject. The technical student has proceeded upon the hypothesis, no doubt unconsciously, that the cause was produced after birth, and he has neglected to look into the causes which formed the weak brain before its birth.

The theory which is advanced in this argument was carefully examined; each idea investigated from every conceivable standpoint, and phenomena which has confounded the technical student became very clear to the writer. The conclusions to which I have arrived may or may not be correct. At least, they have the merit of being logical; a theory has been formulated, from which investigation can be carried on, and it is a basis from which further studies can be made.

"The importance of an incomplete theory lies in its suggestiveness, by which it leads to the true theory." And we have at all times kept in mind Huxley's "Guiding Rule," which is here reiterated, "Give assent to no propositions, except those, the truth of which is so clear that they cannot be doubted." All sincere seekers after truth, will accept any light which can be thrown upon the dread subject of epilepsy.

The cause of epilepsy is admitted to be brain disorder, and naturally the first thing to do, is to find out the cause of the imperfect, or weakened brain formation. *Nature has been obstructed in some way, and there will be found the key to its solution.* The conclusion—that the predisposing cause, the effect of which is true epilepsy, where the parents are physically and mentally sound, and the mother has experienced no fright or injury—is, that the mother has attempted an unsuccessful abortion by the use of more or less powerful drugs; and that in proportion to the strength and frequency of the dose taken for that purpose, is the child's mental and physical system shattered. It has produced the epileptic

state, or has predisposed that weakened brain structure to epileptic conditions, similar to a consumptive, who is not born with the disease, simply weak lungs which predisposes them to the attack of consumption germs. The cause of epilepsy then, is weak brain fibres.

There are two factors which should be considered, as bearing upon and favoring the theory—that the cause of a weak brain structure in an epileptic is an attempted abortion by the use of chemicals or drugs.

First.—The mother's earnest desire to rid herself of her burden, secretly. Such a mental operation would of itself produce brain malformation—we do not say an epileptic brain structure. Right here a passing thought: It may be that such an earnest desire on the part of the prospective mother, is the cause of the many murderous and suicidal brains so common in this age. All my investigations lead to that conclusion, and

Secondly.—The drug which is intended to destroy the physical organism of the prospective child, necessarily weakens the entire system of the forming babe, and produces or predisposes to epilepsy whenever the conditions are favorable, and the individual is more or less an epileptic in proportion to the strength and frequency of the dose; when it does not kill, it weakens the entire system relatively.

This proposition seems indisputable when it is considered that the entire medical world teaches that slight changes in the food of the mother, or her indisposition will affect the babe's system through the mother's milk; that overheating, or outbursts of anger on the part of the mother may produce spasms in her child. There are many such cases on record, and the following is given to illustrate that maternal impressions can and do produce spasms in a child after birth, although they were not of an epileptic nature.

Mrs. Dr. S., of F., before the of birth her first child, was requested by an intimate friend to be present at her confinement. Dr. S. talked the matter over with his wife, and

decided that it would not be likely to do any harm, as she was forewarned. Mrs. S. remained at the bedside of her friend until the child was born. Three months later Mrs. S. gave birth to a boy, who, in his sleep, acted like a woman in child-birth,—after he was six months of age it was never noticed; he had outgrown it. The writer saw the child a number of times, was intimately acquainted with the family. This case is given, not to add any weight or evidence upon epilepsy, but solely to illustrate what might occur again, and as a warning to mothers.

In corroboration of the conclusions as to epilepsy: Mrs. C. of S. has a daughter twelve years of age, who is an imbecile epileptic. The mother admits that she took drugs to relieve herself. She warned a newly married woman never to use drugs. "That" said she, pointing to her child, "is the result of drugs."

It is conceded by the best medical authority, that a child may be affected after a virtual separation from the body of the mother through nursing. How much more damaging must be the effect upon the brain structure of the forming child from the use of drugs by the mother before its birth; that is, while there is such an intimate corelation existing between the mother and her prospective offspring, a double identity, as it were, which is in closer relation at such a time then it ever can be after birth.

Referring again to the anatomical researches of Dr. Chaslin, that "Masses of compact fibrilla, or small fibres, were found in the gray matter of epileptics, which were not affected by the action of potassia or acetic acid," goes to show, that some chemical action has changed its composition—something unnatural, and it is fair to assume that drugs were the cause. To get the facts the mother should be interviewed upon the subject.

We are aware that this is a difficult problem to solve, and in taking this position we are treading upon very thin ice. But with full assurance that all the facts point toward the

premise taken; all other roads lead into blank space where no logical theory can be formulated.

In an investigation on the line of this proposition, it is difficult to procure satisfactory evidence, for various reasons. One is, the element of time has interposed between the birth of a child, who proves to be an epileptic, and the knowledge that it is epileptic. Years have passed and the mother may have forgotten what she did, or what she had intended to do on that line. She may have forgotten, or will not tell, that she attempted to produce an abortion by the use of drugs.

Another difficulty will appear in the case of the birth of a poor, weakly infant, that does not seem to have vitality enough to draw its breath, when its parents are robust and of good constitution. In an attempt to interview the mother, and the accusation being made that she had used drugs, she will strenuously deny it, unless the physician in charge positively knows that she has taken medicines for that purpose. Then, and only then, can he arrive at a conclusion, which will be made doubly sure if the child proves to be an epileptic.

In case the parents are prominent people and desirable patients, the physician's lips are sealed; he would not dare offend the parents by making the charge and investigation. The average mother will protest and deny the fact that she has attempted to prevent the maturing of her offspring. In many cases she is ignorant of the effect of the drugs she has taken; has been told, perhaps, that it will do no harm, if it does no good; possibly after one dose she feels that she is doing wrong, and refuses to take another. The first dose has retarded the development, and her offspring, as well as the community, suffers with a mild case of epilepsy. That the effect of drugs upon the plastic brain and body of the forming child must be damaging, can hardly be denied.

If the medical world will look for the cause of epilepsy from the standpoint which I have taken, the predisposing cause may be definitely ascertained, and a careful research

will place epilepsy among the preventable diseases, as are many of the malformations of humanity that are now known to be due to prenatal impressions. It is stated upon good authority that there are more cases of miscarriages, than of those who are matured at birth. Statistics of the Board of Health, 1887, prove that in a period of sixty-five years, in the City of New York, the death of imperfectly formed babies, or miscarriages, increased from one in sixteen hundred and thirty-two births to one in eight.

If the statistics are correct, and we have no reason to doubt their accuracy as they are from Board of Health reports, it out Herods-Herod! He did no greater crime when he slew all the male children in Egypt than is committed in our modern time. Who can comprehend this inhuman and God defying crime; this slaughter of innocent unborn infants, it is barbarous! merciless! and cowardly! It is the most damaging and wide-spread of any and all infamies, and is enough to sicken one who contemplates this horrible vice which is practiced not alone among the abandoned, but by intelligent and would-be respectable people.

Another idea that may repay investigation: Are any epileptics to be found among the first born in a family? There may be an idiot, but not an epileptic. In my experience, never; I have never found one; they are always of later birth. The first babe is usually desired, not always, but in a case where no drugs are used, the child is cross and disagreeable. See case of Mrs. R. I have interviewed a number of mothers and each one said, "Yes, you are correct, the use of drugs will produce epileptic offspring." It may be the second or third or a still later one, but in no case is it the first-born. This fact alone points to the correctness of my conclusions.

There is an old truth, which is: "That wherever there is a huge physical evil, *there*, as the parent or origin of it, has moral evil been to a proportionate extent.

"Through all time sin was, is, will be, the parent of misery."—*Thomas Carlyle.*

"To cure is the voice of the past, to prevent, is the divine whisper of to-day."

How can the production of epileptics be prevented? Those in existence can not be cured; but the birth of others can be curtailed by educating the mothers as to what the result of the use of drugs will be likely to produce upon her child. It will be more effective than teaching her that it is murder; many mothers care nothing for that; they are told it is not wrong up to a certain time; and it does not prevent the injury.

It is horrible to contemplate the facts that there were 95,000 imbeciles under school age in the United States in 1890, (see census), and a large majority would have been a blessing to themselves and to the world, if nature had not been interfered with in some manner.

I have framed a theory on what I believe to be facts, and any one of fair ability can verify them in the average community, if care is used in collecting precise data, but care must be taken to get all the factors which may have a bearing upon the subject. We are ready to accept any other theory that will stand the test of logical analysis. If our theory and the facts do not agree, our theory must go to the wall.

CHAPTER XXVIII.

THE CONTROL OF SEX AND THE CAUSE OF HERMAPHRODISM.

The question is repeatedly asked, can a prospective mother control or produce sex at will? That is, can she learn how to produce a boy or girl as she pleases. There is only one answer to such a question in the present state of the knowledge in regard to the process, and that is, No!

SEX DETERMINATION.

It has been a subject for much speculative thought. Up to the beginning of the 17th century there were 500 different theories advanced, as to what determines sex, and the number has been steadily increasing. Their enumeration is too laborious, nor would it be desirable, as it would weary and be liable to confuse the reader. All theories upon the subject of sex determination are so far, and no doubt always will be, in the nature of speculative thought; and the study of nature in its relation to metaphysics, is too vague and chimerical, it is left for others, who delight to revel in mysticism.

In this work there is but little indulgence in the line of speculation, and where it has been used, it is solely to illustrate some process of nature that could not be verified.

The discussion of the question of sex-control or sex-production, is taken up for the purpose of warning prospective mothers of a danger that may result from a mental interference; that is by hoping and wishing for something contrary to the intent of nature. The entire subject is problematical yet logical.

In discussing this question it would be in order to review some ideas upon the cause of a preponderance of sex in certain organisms, which can be found in Drummond's "Ascent of Man," that he has taken from the work of Dr. Yung, a German scientist. It is very interesting to one who has never read them. Dr. Yung experimented with tadpoles. He found that in a normal condition, in every brood of one hundred young ones, there were forty-three males and fifty-seven females. He then fed a brood very nourishing food, and they produced seventy-one females to twenty-nine males, still another brood to whom more stimulating food was given, the product was eighty-two females and eighteen males; one more lot was fed the most nutritious food, and as much as they could consume, the result was ninety-two females and only eight males. Dr. Yung then experimented with "Aphides," the common plant louse in gardens. He found, that in the summer when food was plenty, not a single male plant louse could be found. As soon as cold weather set in, and the leaves began to wither, males became numerous. He then studied the subject in a hot house, and for three years not a single male aphide was found; then the temperature was lowered and very soon males were produced. But no conclusions were drawn from these experiments, at least there are none in Prof. Drummond's work, and we might conclude that a large amount of nutritious food would result in an abundance of females, while a lesser amount, or what might be termed starvation, produces a surplus of males. But a more rational theory is, that when food is plenty, eight males are enough to fecundate the ninety-two females; when, therefore, starvation sets in and there is danger of the complete extinction of the male element, nature protects itself against such a calamity, and restores, as it were, the equilibrium.

But the thought intrudes itself, What good does all such speculation do toward elevating and ennobling the human race? It is largely theorizing without any appreciable beneficial result. Facts to be of benefit to mankind should be so ar-

ranged and applied that the average mind can grasp the lesson and the application of the truths of nature to the elevation of the race and they are, the crowning object of all scientific research; if not, they are worthless.

This leads up to the consideration of a subject that we desire to impress upon the mothers, which is,

THE DANGER IN TEACHING THAT SEX CAN BE CONTROLLED.

The subject to which we desire to call the reader's attention, and especially prospective mothers, is the danger which may (we do not say will) result from an attempt to control or determine the sex of their offspring. As has been remarked the argument is purely problematical. In this entire work, there is held before the reader's view, a central truth; it should become to the student, as it were, a seed thought, and it is a fact which cannot be successfully controverted, which is, That the mother has the power to and does control the physical form, as well as the mental character of her child, within the limitation of nature, as has been remarked in a preceding chapter.

If this is conceded, then we shall proceed upon the hypothesis, which must be strictly and philosophically true, that nature alone determines sex. How? that is another speculative phase of the subject which we decline to discuss.

Nature having determined that a given human germ shall result in a boy, the prospective mother at the end of thirty or sixty days, earnestly hopes and wishes that the product may be a girl. It may be by the operation of her mind, through her longings, that such mental interference arrests the progress of one set of generative organs—in this case male—and forces, as it were, a different set of generative organs—female—to a partially successful issue. That is to say, she is liable to change the organs which nature is preparing, just as she can change the natural formation of the foot, producing a club foot; cut off a hand; add a finger, or produce some other deformity, and by such interference, bring into being a dual

sex, or to be more exact, a sexless individual—one who is neither male nor female—one that is commonly known as an hermaphrodite.

The subject cannot be demonstrated, but it would be well for prospective mothers to weigh the subject thoroughly before they attempt to influence nature. *It is always dangerous to interfere with a natural process.* The last sentence cannot be too strongly emphasized.

Do not jump to the conclusion that there is no danger, nothing to be feared, because one, two, or a dozen mothers have said, "I tried that, I hoped and wished, but it did no good, or it did no harm." It is possible that the mother who did not succeed in getting a girl, after she had longed for one, where nature had determined a boy, did not produce a deformity; she may in such a case bring forth an effeminate character, one whose nature is largely girlish instead of a vigorous man-nature. There are many girlish boys, as well as tom-boy girls and the cause may be just such mental interference with nature's intent.

To illustrate: We have in mind a family of four sons, no daughters. All are married, and have children except the second one. The mother desired a daughter, in that case, and thereby may have injured his reproductive powers, as he has been married ten years, with no issue. We say it is possible, nay probable, that the cause of barrenness is due to such longings on the part of the mother.

The subject is open to discussion, and may result in more data upon which to base conclusions. In the meanwhile it can do no harm to urge mothers not to interfere on this line with the course of nature. That is to say, let nature take its course in the matter of sex determination, and do not dwell upon the subject; dismiss your hopes and desires as to whether your child shall be a boy or a girl. I am fully convinced that if this advice is followed no possible harm can arise either to the mother or her child.

CHAPTER XXIX.

A STUDY OF CRIMINALS.

"Criminality, like insanity, waits upon civilization; among the primitive races insanity is rare. True criminality is also rare."—*Ellis in The Criminal.*

"If the skin of a civilized man is scratched, often an untamed savage will be found beneath."

Crime is a sign of some force at work somewhere, which is as yet unknown to scientists. It follows civilization and accompanies the victory of which we are so proud.

The intelligent reader of this book has no doubt ere this become convinced that the principal cause of the imperfections in mankind is Maternal Impressions, largely due to the imperfect education of the coming mothers. The signs of the imperfect education of the mothers, by which the effect of the present defective system of education is noted, should be carefully studied.

The scientist has diagnosed the criminal physically, also his misdemeanors; the contour of his skull and features; the ears, eyes, hair; and of late, the shape of his hand with thumb impression, has been compared with normal man. They have suggested means for his reformation, without knowing where the fault lay, except to call it a lack of education; and some are now insisting that the criminal is a moral imbecile, and cannot be educated; he is incapable of reform-

ation. But they have never tried to discover why he was born a criminal when his progenitors were honorable and upright. So far no perceptible good results have been accomplished, which is evidence that the investigation and attempted reformation has not been carried in the right direction. A proper conception of the cause of the birth of those who are morally defective will lead to a correct understanding, and thus clear the way for the application of the proper remedy.

The fatalist says, "Crime has always existed and always will." Such an assertion has no foundation in fact, and it cannot be the cause of the enormous increase of crime. The United States statistician upon criminality, Mr. Round, calls attention to the fact that the increase in crime is out of all proportion to the increase in population. In 1850 the ratio of prisoners to each 1,000,000 of population was 290; in 1860 it was 607; in 1870, 853; and in 1880 it was 1,169; 1890, 1,315.

Maternal impressions will be found a prime factor in the cause of an individual's criminal actions, and its study will lead the student to a logical explanation of the phenomena. All investigation, as to the great increase of crime, has rested solely upon theories that have no foundation.—i. e. that criminality is wholly due to improper environment, and the faulty education of the individual.

The question, Why are there so many criminals who are seemingly unable to refrain from criminal acts, is a subject which has received no attention. The question, Why? is an important one.

It has been demonstrated that comparatively few of those who are criminals can help themselves. "They are born irresponsible," and the jurisprudence of the land will, in time, recognize the innate tendencies of the criminal, and deal with him accordingly. They are irresponsible in the sense that they are born with a desire to commit criminal acts, and cannot resist the temptation.

A certain prominent man said of himself, "When my good

impulses are predominant, I would suffer my right arm to be cut off before I would go into dissipation. At such times I shudder at the thought of the terrible things I have been guilty of. Some days my evil genius comes upon me unawares, and my desire is to enter into the wildest dissipation. At such times no power can restrain me; while the spirit is upon me I am a fiend, and it is with great effort that I restrain myself from committing murder."

What is the cause of such recurring mania? It is of the same class as the periodical attacks of a desire to drink, and is the result of an abnormal brain action, or unbalanced brain structure with which the mother has, through ignorance, endowed the individual, thus creating a desire which that person is unable to resist. The same argument holds good in the case of a congenital murderer or thief.

Dr. Jacobi says: "The cause of abnormal brain action is because of abnormal brain formation." All authorities of prominence now recognize that criminals are the legitimate result of an interference with natural law, and the mother through ignorance of the effect of her mentality at a particular period, has predisposed her offspring to a life of crime.

One reason why the cause of criminality has not been solved ere this, is, that most investigators of the subject have been looking in the wrong direction. They have been laying the blame to the education of the individual and his environment, when the fact is, criminals are born with criminal tendencies, and the fault lies in the non-education of the mothers upon the line of reproduction, or more properly, maternal impressions. The conclusion is inevitable—that as the mother shapes the physical structure of her child, she gives it form and quality, and it must be conceded that she shapes the brain structure for good or evil. The mother is unconscious of her ability to control the shape or structure of the brain of her offspring, when it is the very thing about which she *should be instructed.*

No thorough investigation of the phenomena of crimin-

ality and its cause has been undertaken. Remedial measures have been adopted, but so far, no adequate remedy has been suggested by any of the host of writers or students of criminology.

The shape of the skull, the size and form of the ears, the heavy jaws and all other physical marks, merely emphasize the fact of criminality, they do not give any clue to the cause. The labor of all investigators, as well as many prison congresses, conventions of charities and corrections, with the efforts of various governments, is put forth to learn the cause of the vast amount of crime. Theory after theory has been advanced, but none have touched the root of the evil—that is, they have not succeeded in curtailing crime to any appreciable extent. One thing has been settled by criminologists, so far as it is possible to settle it, which is, that no amount of education will overcome the criminal tendencies of persons who are born with a desire to commit criminal acts. *They are incorrigible.*

The penologist arranges the criminals into two large classes: "Accidental criminals, and congenital criminals." It is said of the latter class, that no discipline can tame them, nor can they be instructed upon the line of morality. They cannot resist the temptation to do wrong. Thomas Carlyle called them The Devil's Regiment of the Line, and bade them begone! swiftly. Society does bid them begone. It hangs or sequesters them, and when we are told this, it is merely a description of a phenomena rather than an explanation of the cause of crime. Nor is there any other remedy for them; they are born criminals. Society as at present organized, can do nothing else. But it can enlist in the work of a proper education of the masses, so that when the present crop of criminals is exhausted, the mothers will have produced a better class of citizens, or at least the birth of criminals can be greatly restricted if not entirely eliminated.

In a study of the cause of criminality, it is desirable that a careful diagnosis shall be made. First, as to which class

the individual belongs—an accidental or a congenital criminal. The lines which separate the criminal classes, are often faint and hardly perceptible. It will take close and painstaking research to be able to arrive at correct conclusions. Prof. Galton says, "Natural groups have nuclei but not outline." Prof. Lombroso holds that "a born criminal is an epileptic." That depends largely upon the definition of epilepsy. As has been remarked, an epileptic has a weakened brain structure, that is, the brain fibres are abnormal, and an idiot has an unbalanced brain. A criminal, like the idiot, has a brain structure which is not well balanced; the structure is crooked or malformed, but not physically weak, as are the epileptics. [See chapter on Epilepsy.] Prof. Bain says, "The association of brain malformation with derangement of mind, is well established, and does not admit of argument." In the post mortem examination of the brains of thirty inmates of insane asylums, every case was found to be a marked departure, in one form or another, from a normal brain structure.

In the light of all other facts which may be collected in the investigation of any criminal, the mental characteristics of the individual must be studied, if we hope for light upon the cause of his criminality, particularly if his antecedents are good. For the time being forget that he is a criminal, study him and his mentality as you would the nature of an animal; study his peculiarities in criminal acts, under a new order of facts which are entirely independent of the prescribed rules under which biology is studied. The cause of the criminal action should be investigated; not the shape of his skull; the prominence of his ears; the curl of his lips; or the length and breadth of his thumbs. These are all well enough to prove that the man is a criminal. What should be studied, is, Why was he born so, and what impels him to commit criminal acts? To this end the mind must be investigated, his desires and the causes which induce him to commit crime. Were they inherent or were they caused by environment. If the

subject says, "I have such strong desires that at times I am not able to resist or control them," it would not be wise to say, "You are foolish; you can resist them if you will try." If the investigator were an oculist and a patient should say, "Doctor, I often see specks floating before my eyes," would a wise physician say, "Oh, nonsense! You are all right; your eyes are sound; it is only a whim; you are notional." A careful physician would make a study of the case, and prescribe accordingly.

In a criminal case, note well the evidence as to the subject's feelings and desires. Do they affect him only at certain times, like the periodical drinker, or is it continual. If periodical, it will be found, by interviewing the mother, that she longed to do at some time preceding his birth, just what the subject cannot resist doing periodically.

It is well known in many cases, of men who at times have an uncontrollable desire to become intoxicated, that it lasts a short time, and then not a drop will they touch until the desire seizes them again. Study such cases.

Illustration: W. B. of N. Y. is manager of a large business. His parents are strong temperance people; two of his brothers were ministers. He would get on a spree every six or seven months,—no exact record was kept—would drink nothing but beer, keep it up a week at a time, then break off and not touch a drop until the desire seized him again. His mother said that before his birth she longed to taste of beer, but refused to gratify the longing because she was opposed to everything of the kind. Another case is given to illustrate the effect of a mother's thought and desires:

W. A. of I., is a brutal, ugly fellow, a thief and murderer, that is, he attempted murder by cutting a man's throat. Has two older brothers and one younger who are good citizens, and are respected. The mother said to a friend: After she discovered that she was to become a mother again, having two children already, did not want any more, and felt like murder-

ing it if she only could. Also had an uncontrollable desire to steal, would go into her husband's store and watch a chance to get into the money drawer. Was ignorant of what the effect of her mental condition would be upon her child, but is fully cognizant of it now, and a firm believer in the theory of maternal impressions.

In a scientific study of criminality and its relation to society, it will be necessary to study the criminal as an individual, in connection with the conditions surrounding him. That is, the causes which may have excited his desires, thus leading him to commit the crime. If the felony was a financial act, Did he steal to gratify a natural want? Was it a desire to satisfy hunger or shelter? In such a case, you will no doubt find what is termed on occasional criminal. Was it to get money with which to drink or gamble? In the latter case it may be an instinctive desire to gamble. Then the inciting cause is a gambling mania. Remember that you are after the fundamental cause, Why has he a crooked brain?

All facts should be carefully investigated for the conclusions to be of any value. Trace the underlying cause and its connection with poverty. If it be a crime on the person of the weaker sex, find out if the mother was sensual in her nature. If she was not, then she may have had sensual longings previous to his birth; this will be difficult to get at, but without it your premise will lack an important factor. When drawing the conclusion, weigh all the factors; his mentality; his life history, which will embrace his environment, not alone his home surroundings, but his schooling, and his moral culture; also his physical condition; was he sick and needy?

It has been held that heredity is the prime cause of the birth of criminals; but the facts do not warrant the conclusion. In the "Jukes family," the writer of that work does not agree with the theory of heredity. Criminals do not always produce criminals. This is shown by the record of the superintendent of the House of Refuge, on Randall

Island, N. Y., which says, "Among the young offenders in my charge, not one per cent. were born of criminal parents." Ninety-nine out of every hundred were the product of what are called honest citizens. This proves that some other factor more powerful than heredity has been, and is at work.

Dr. Carrie, of France, says: "The true criminal is lazy, without remorse, and extremely vain; although cunning, is inferior in intelligence. They are egotists." He also says, "Brain infirmity has its origin in an arrest of development." This would lead to the conclusion that the development of the brain structure was retarded while it was forming. Dr. Garafalo, of Italy, says: "All criminals are born; their moral development is arrested; the influence of instruction is almost null." It is presumed that he refers to instinctive criminals. As has been remarked, six out of seven male criminals who have been convicted and punished, relapse into crime.

At a prison congress held a few years ago, the statement was made, that "Out of 1383 prisoners in Sing Sing, N. Y., only 120 were uneducated. And of the adult male convicts in the Massachusetts prison, only 464 out of 3976 were uneducated."

So that the consensus of opinion, by those who have given the question close study, is that education does not eliminate crime. "It was thought at one time that education would prevent crime; but we now know that mere intellectual education has very little influence in preventing crime.—"The Criminals, by Ellis."

The games of prisoners proves their cruelty. In the Italian reformatories, where they are not kept in solitary confinement, Dr. Carara, an Italian expert, says, "Prisoners' games are often accompanied by bloodshed, and it is almost impossible to prevent cruelty." Innocent games of children become tinctured with cruelty. They skip the rope, and part of the game is to trip the jumper, so that he will fall heavily upon the stone pavement. In blind-man's-buff, the blinded

one has a handkerchief, in one corner a sharp stone is tied, with which he strikes his pursuers if he can.

The characteristic feature of all prison games is the love of combat, and the participants carry the scars, which are considered honorable. The insensibility to pain, that is exhibited in the sports of criminals, proves they are less acute in their physical senses, and less sensitive to the pains of others. What seems to others as unusually cruel, is only the natural thing with men of criminal tendencies. These games are allowed by the foreign prison authorities upon the ground of being the means of working off the superfluity of their physical activity.

The conclusion to be drawn from the nature of the prison games, is that the criminal has brutish nature, and it is shown in the cruelty displayed in their games. They are not only brutal, but dangerous, and belong to a class of games which are common among savages, whose sports are barbaric in their nature, such as running the gauntlet, with the hero's indifference to torture, which is always applauded.

We do not charge that college students in their games of foot-ball show the criminal nature, but they are of the savage nature, and if there was no danger attending it there would be no foot-ball games; the element of brute force is the prime incentive, and shows the brute nature in mankind. We state a noteworthy fact, that a majority of the most intellectual students, we mean the deepest thinkers and the most logical minds, are not lovers of such rude and boisterous games. There is no doubt an exception here and there, but it is the exception, and proves the rule. The instinct of ferocity and love of torture, seems to be retained by some who are gifted with the highest advantages.

Note the increase in the number of outrages of public decency in college life. It fills the public mind with fear as to the future of so-called educated men. It is difficult to account for it, except upon the ground that mankind is inclining to the barbaric type. The remedy is a better class of

brain formation. Brains which are inclined to be gentle-men, and not brutal-men. Nothing comes out of a man but what is in him. Why are some members of a family so cruel and others gentle and kind, is a problem for sociologists. When that problem is solved, a remedy may be applied.

There is only one positively sure method to insure the future generation against the acts of criminals. That is, the public must cease to breed criminals, and the wit of the ablest has been taxed, by the inquiry, how shall it be done? We answer, by educating the coming mothers upon the line of reproduction, or maternal impressions. The two classes of criminals which have been mentioned, are subdivided by the penologist into:

First—The Accidental Criminal.
Second—The Habitual Criminal.
Third—The Criminal from Passion.
Fourth—The Professional Criminal.
Fifth—The Occasional Criminal.
Sixth—The Instinctive Criminal.

The accidental criminals are numerous. Among them are many of naturally good instincts; they have been led into vice and crime, because they are so constituted that they lack the decision of character to enable them to say no, when tempted. They are deficient in the ability to discern the nice distinctions between right and wrong, and to know where the path diverges. In youth, through environment, they are misled by passing fancies, which are disastrous; notions that at times verge upon criminality in their results. Humanity is liable to indulge in immoral fancies, when there is a lack of moral will power, and each repetition of the act, strengthens the desire, and the actions merge into crime.

The habitual criminal is a criminal from habit; is generally of a weak moral character, unable to resist his inclinations and associations, which, with the element of time, and continued environment, with a repetition of criminal acts, the force of habit predominates; his will is not strong enough to

overcome the environment, his habits of life and associates lead him to commit criminal acts. This class is closely allied to the first—the accidental criminal.

The third—The criminal from passion—is usually a man of good instincts, who for some real or fancied wrong to himself or his friends, takes upon himself the right to administer justice. Such persons never repeat the act. It is a lesson they never forget, and they are therefore not dangerous to society. An investigation of such a case will not throw any light upon the question of criminality.

The fourth—The professional criminal—is usually intelligent, guided by rational motives, takes his chances voluntarily, lays his plans, and if liable to detection postpones his action. To this class belong the successful forgers, and embezzlers, bank burglars, and the smooth-tongued swindler, who imposes his fraudulent paper upon the bank, the keen-witted counterfeiter who so often evades the clutches of the officers of the law, and the sleek swindler who gets a farmer to sign a receipt or contract which turns up at the bank as a note.

When the average man is in the presence of one of these high-grade professional criminals, he instinctively feels that he is in close communion with a mental peer. Investigating such a character will only be a waste of time for the student of causation.

The fifth class—The occasional criminal—is one who only commits crime when a good opportunity offers; not because of any innate desire, nor from cruel motive; he is actuated by some passion, and thinks the crime will never be discovered, or by a desire for gain. It is usually a financial crime which he commits, which will enable him to gratify some selfish desire; something beyond his means. To this class belong the petty thieves, known as sneak thieves, and clerks, who tap their employer's till.

The sixth and last—the instinctive criminal—opens a wide field for the student of criminology, and if the cases under

investigation are carefully studied by taking all factors into consideration which have a bearing upon the subject, a great deal of light will be thrown upon the question of the cause of criminality. The instinctive criminal has impulses so strong, and his morality is so weak, that he will commit the crime because of an uncontrollable desire, and the knowledge that he will be found out does not restrain him; he cannot resist his desires. His passionate desire comes from within, ever gnawing at his moral edifice, until it crumbles, and his nature asserts itself. He is lacking in morally healthy brain structure; his will is anything but free. He is entirely governed by organic conditions; never has any remorse for his acts, and is a moral idiot. To him the criminal act is not a sin, any more than any other natural desire. The element of what society calls wrong-doing, seems to be the basic principle of his composition. In the presence of the instinctive criminal, one feels that he is looking at a moral monstrosity, as he would if he were looking at a hideous physical deformity, and a careful study of such cases will amply repay the student of causation.

If possible, see the mother and inquire into her mental condition during the year of the birth of the subject. Remember that the element of time has interfered, and she may have forgotten, even if willing to inform the student; also the mother's bias in which she is liable to overlook his bad traits, and enlarge upon his good qualities; take her statement with many grains of allowance.

An insane criminal need not be investigated, unless it is clearly shown to be congenital; in that case the mother is the only one that can be used as evidence, as no reliable data could be had from the subject. The insanity may have been caused by sickness, accidental injury, fright, or he may be an epileptic; in either case it will be of no value in the study.

A significant fact, in connection with criminals, is, that in all prisons, imbecile and lunatic asylums, there is a peculiar odor, exhaled by the inmates and which is never found among well-balanced human beings. It is known

as the prison odor, and has no resemblance to any other human exhalation. Upon entering an asylum and going into the wards, it will not be at once perceived by the sense of smell, as are other fetid odors, but imperceptibly there is a peculiar taste which creates a desire to expectorate, and a feeling as though something needed to be scraped from one's tongue. It can not be eradicated by any known system of disinfection, nor do open windows and fresh air remove it. The officials at asylums say, that it is the exhalation from the bodies of imperfectly formed human beings, that is, mentally unbalanced persons. This does not refer to physical deformities. It is always present in the case of an imperfectly developed mentality, to a greater or lesser degree.

Criminologists say that the congenital criminal tends to the sugar loaf form of head, which is caused by a defective organization. Undoubtedly by this is meant that there is more brain substance in the top of the head, which would give the sugar loaf form. It can also be observed in the case of many insane persons. If this conclusion of criminologists is correct, it adds evidence in favor of the theory of maternal impressions, as a factor of prime importance, and lends additional weight to the theory that the mother is the cause of her child's criminality, as she shapes the brain structure in an abnormal manner, and it cannot be attributed to heredity or atavism.

Some writers mention the pallor of the skin as an evidence of criminality; one says that he found it in 14 per cent. of criminals and only 3 per cent. of normal persons. Others attribute it to confinement, but this has not been satisfactorily demonstrated, as well known "trusties"—prisoners who are allowed liberties, and such as do the work of servants, and not closely confined—are also known to have the pallor of skin mentioned. The first theory is that the pallor of the skin is due "to cerebral congestion." This conclusion should not be accepted without closer investigation. To demonstrate the phenomena of skin pallor, criminals that have

never used intoxicants should be examined as a distinct class, and if similar results are obtained the conclusion might be accepted.

The writer suggests another line of investigation for pallor of skin, which would be well to study. Investigate the pallid criminals upon the theory that through the inordinate use of intoxicants the extremities are liable to bloat; the bloating destroys the minute blood vessels on the surface of the skin, and after the subject is confined, he is unable to get his usual supply of liquor, the bloat disappears, that is, the alcohol is eliminated, and the blood does not return to its original channels. The small blood vessels having lost their activity, thus making the pallor.

The writer knew a young man aged thirty, who had been a hard drinker; when last seen he had not drank a drop for six years, was perfectly healthy, but had that deathly pallor of skin which the writer has noticed in prisoners. This theory needs demonstration before definite conclusions are drawn. "A pleasing, well-formed face is never found among instinctive criminals." There is always a lack of "something" to round it out or to complete a harmonious appearance.

Dr. Murro, of Italy, investigated the habits and ancestry of five hundred criminals at the prison of Turin, also one hundred normal persons, and says that he "Found disastrous degeneration among the children of parents who were past the middle age." But he adds that his conclusions are not positive, and the research was not wholly satisfactory.

A careful research shows that Dr. Murro overlooked an important factor. He should have inquired into the financial condition of those elderly mothers, and what effect it may have had upon their minds, at a period of a few months preceding the birth of the child. Were they abundantly able to provide for their wants, or were they poor and needy, and with a desire to steal for the purpose of providing for the expected offspring. This would have an important bear-

ing in the light of maternal impressions. Did the mother long for more means to enable her to supply herself with necessaries for her prospective offspring? It would be but natural, for a mother, who is past the middle age to feel that she was more needy and helpless at her time of life than at any earlier period.

The examination should be extended, in the case of a murderous character, as to the mother's feelings at the time. Did she feel ugly and cross to know that she must be bothered with a child to care for, when she was perhaps unable to support herself? A middle aged prospective mother's mental state differs from the young and active person. The affections, as well as all other powers, are waning, and if the mother is a depraved and ignorant person, its effects must be much more serious to the forming brain than if that mother was young and imbued with a lively sense of her obligations to herself and to her offspring. All these factors must be taken into account; if not, the deduction will be unreliable. A writer in the North American Review says: "Criminologists are all wrong, and criminals can be reclaimed; eighty per cent. of the prisoners that I came in contact with became good citizens." In his argument the gentleman inclines to transcendentalism; relies upon something supernatural. When it is considered that this writer can only report as to the behavior of those he knew, and must have been unable to follow all of them into private life until their death, we assert that he could not find out all the facts in regard to the criminal's after life, for two reasons: First—The state does not provide means for such investigation, and, Second—Officers of public reformatories have no time to visit their discharged and usually roving ex-wards. The North American Review writer stands alone in his opposition to all the evidence of prison congresses, reports of prison wardens, government inspectors and prison surgeons, from all over the world.

Such isolated articles do not produce a shadow of conclusive evidence to corroborate their argument, and are simply

opinions based upon insufficient evidence. More proof must be furnished by such writers, before their conclusions can be accepted, when such men as warden Brush, of Sing Sing, (now deceased) reported that six out of every seven male convicts are returned to prison after release, and prison statistics corroborate the statement. When that writer has a full and complete life history of the eighty per cent. of his criminal acquaintances who have reformed, and remained reformed, then the opinion will have weight.

Education, so far as the prevention of crime is concerned, is conceded to be a failure, and is only effective in the case of that large class of humanity who are between the two extremes; that is, between those who are born good—who would not become criminals in any case—and the instinctive criminal.

The superintendent of the Illinois Reform school says: "The longer we live the more it is impressed upon our hearts that education, science, philosophy, and the individual arts, have not, nor can they cure the born criminal whose crime exerts itself in the morning, noon and evening of life. He is as tangible as matter, and as dangerous as a pestilence."

Prof. Nicolays says: "If defective education is the cause of every evil in the human family, then there should be less morality in the country than in the city, the sense of duty should be stronger in the one who has had a higher education, but the contrary is true." The cities contain three-tenths of the whole number of inhabitants, and they furnish five-tenths, or half, of all the criminals.

Dr. Proal says: "Instruction is not sufficient to repress crime; many schools have been opened, but no prisons closed." We must educate the coming mothers; teach them how to produce offspring who will be able to resist the temptation to commit acts which are detrimental to themselves as well as society at large.

CHAPTER XXX.

SUICIDES.

"Suicide increases with civilization; among primitive races it is rarely heard of."

The number of suicides reported by the press, daily, is absolutely appalling and its steady increase is alarming. It is not only one or two a day, but almost a score of them. In but few cases is there any cause assigned by the chief actors in the drama. Records have been kept since 1830, so that the fact as to its increase can be verified. Not alone is this true in the United States, but also of all other civilized nations.

The fundamental cause of the abnormal mentality of a self-murderer has never been explained by those who have written upon the subject. Here and there a suicide leaves a note, saying that he or she is tired of life, or some other frivolous excuse, but such explanations do not explain the cause of the insane desire to overcome the natural desire, love of life, which is based upon that great natural law of self-preservation, which is a fundamental law of creation implanted by nature, and is the most imperative law known to man. Suicide is a direct reversal of the instinct of self-preservation and should be a subject for careful investigation.

In some of the addresses before the Medico Legal Club, in New York City, it was proven that suicides were more frequent among men than among women, but in all the discussions there is a seeming lack of any attempt to find out why there is a brain malformation among those who lack the will-power to resist an inclination to commit self-murder. A sui-

cide must necessarily be endowed with an abnormal brain structure. If not, there would be an innate desire to preserve life, which is based upon the natural law of self-preservation. Suicide from mental derangement is increasing, but its rate can not be determined. Morrelli says, "One-third of all suicides may be attributed to insanity." There is an alarming increase in child suicide.

Dr. Winslow reported 7,190 cases of suicide, 4,337 of whom were men and 2,853 women. The report, as seen by the writer, did not state how many were under the age of maturity. June and July have the most; October and November the least number of suicides. Climatic cause has never been shown, except that in the temperate zone they are more numerous. By some it is thought that the season has an effect upon the minds of the victims. Another singular fact came to light—suicides are almost exclusively confined to countries where the spirit of freedom is most pronounced; where liberty, equality and fraternity flourishes. In barbarous or despotic countries suicides are seldom heard of. So-called higher education and suicide, with accompanying evils, go hand in hand. In Roman history, suicide was epidemic at the time when that nation was at its highest point in civilization. If these are facts, and it is doubtful whether they can be successfully controverted, what can be deduced from them logically?

History teaches that there is but one period which reminds us of our own times, so far as the spirit of pessimism and skepticism is concerned, as well as the general unrest which pervades the very atmosphere of our large cities and permeates all classes. That period was just before the death agony of the Roman empire. The people of that age had lost faith in paganism and philosophy; a spirit of dejection had crept into the hearts of the people; they lost the last vestige of faith in their gods and found relief in suicide. But it is notable that there is no record of the suicide of children. Relief through self-murder was only among the aristocracy of mind. It

differed from this age, in the fact that then only the most intellectual, and those of the highest culture, were the victims of the suicidal mania. In this age it hovers like a pall over the majority of humankind—not that I mean the majority have a desire to commit suicide, but that it pervades the rich and poor, the young as well as the old. What is the cause of this mental distress? It is not my province to attempt to discuss the cause of the mania to commit self-destruction in ancient pagan Rome, but I do propose to give my views as to the mental status which impels so many in this age, among the most cultivated and highly civilized nations, to commit suicide.

Before taking up that subject, I desire to call your attention to a statement of the cause, as given by some of the able writers of our times. Max Nordau says: "It is the utter disgust at the emptiness of life, and they seek the suicide's grave to escape from it." Another says, "It is environment,"—and that is only another way to express the same sentiment; still another, that "It is caused by the inordinate use of alcohol and tobacco, as well as other narcotics;" and along comes a believer in the transmission of hereditary traits and atavism, who says: "It is caused by the degeneration of humanity, because of ancestral agencies; strains of evil which have been developing for centuries. Through heredity every man carries in his mind the ideas of his ancestors, unconscious of it, and but dimly recognized,"—and clinches it by saying, "It is a curse from which we cannot escape." All these various reasons to which they attribute the cause of the mania for self-murder are but half truths, if they are truths at all, which I doubt, and the question arises again, What is the cause of the mental distress so common to civilized peoples?

The average writer upon the subject of suicide, argues that the cause lies in a lack of proper education; that there should be more moral and religious instruction to overcome the morbid and abnormal condition of the would-be suicide. We would like to ask that writer how he would go to work to

instruct the six-year-old child of Mrs. W.—the case is given further along in this article. Such writers forget that "A divine impulse is imprisoned in every atom of living matter, to defend it from destruction and to give direction to its development." Love of life is an ultimate unit in consciousness; we cannot analyze it. Nature itself implants the desire for self-preservation in the human heart stronger and more powerful than it is possible for man to teach; that impulse which, underlying human consciousness, gives direction to thought and emotion, to the end that the individual once evolved may be preserved, is burned into the brain of every normal living, breathing organism, be it human, animal or insect.

It would be impossible for any one, in any known language, to formulate a plan by which a teacher or a parent could tell which one of the family, or of the class at school, is inclined to self-murder, and then how to teach it, would puzzle the wisest. Such an argument is weak and illogical; this is self-evident, when it is considered that suicides are common only where there is the most and the highest standard of education, and almost unknown among primitive people. If one who is studying the subject of suicidal mania should ask himself, Why do suicides occur largely among the most intelligent and highly educated? and follows the train of thought to which it leads, then another pertinent inquiry would arise: Is it not because of an abnormal brain devolopment? To this the important question would follow: Why has one member of a given family a weaker brain structure than others of the same parentage? That such an investigation will lead to the discovery of the fundamental cause of self-murder, we have not a shadow of doubt.

In the study of causation of the suicidal mania, in a given case, the investigator is only wasting time and energy in trying to charge it to environment, except as in such cases as I shall refer to near the close of my argument. If the investigator should study the mental condition of the suicide's

mother, that is her mentality before the birth of the self-murderer, it would be found that that mother had wished she were dead, rather than suffer the pangs of maternity. In this connection it would be advisable for the student of causation to find out whether that particular suicide whose case is under investigation is the first, or a child of later birth, as I did in the case of congenital epileptics while studying that subject. If it is the first, the chances are that all the children of that mother will have suicidal tendencies; but they may be modified under favorable circumstances. The argument on this line is, that a woman who fears to undergo a perfectly natural ordeal, must be abnormal, if so she will have a mania for suicide at each period and thus transmit the suicidal tendency to each one of her offspring.

I have never found the first child in a family epileptic. There may be an idiot, through severe fright or shock, or even the sight of, and continual thought of, an idiotic person. The writer knew of one such case; the child is at this writing less than ten years of age, and is an incurable idiot. The first child in a family may be an imbecile as in a case related by a physician, where the mother who earnestly desired a babe, was afflicted with rheumatism; her medical attendant gave her a medicine which so affected the brain and body of her unborn child that it came into the world defective. This is evidence that mothers and their medical advisers cannot be too careful in administering drugs of any kind to a prospective mother. I have asked many physicians and others in my travels, if in their experience, they knew of any first-born, who were epileptics. Not in a single case was there an affirmative answer, except as noted. They were in all cases children of later birth.

To return to the subject of suicide, where the victim is not the eldest child it will be found that the mother dreaded maternity again, as said before, and her mind was filled with thoughts of self-destruction, as "Oh! If it were not for my

little ones who would be motherless I would kill myself." It is only her love for her living babies that prevents it.

Where an entire family becomes suicidal and "shuffle off this mortal coil" early in life, it will be found that the mother had a morbid fear from the very first knowledge that she was to become a mother, and suffered great mental torture, thinking that she could not survive it, and had contemplated suicide. It would be well for the student of causation to find out, if possible, at what period of time the mother had such morbid ideas. This phase of the subject will be difficult to investigate; first, because of the lapse of time between the mother's mental condition before the birth of, and the commission of the suicidal act by her offspring; and second, in many cases the mother cannot be reached at all, or she may refuse to be interviewed for various reasons.

A mother can and does influence and shape the brain structure of her child, and through the formation of that brain fibre she implants a desire to commit acts at certain periods, which at other times the individual has a positive disgust for. This is proven by the fact that some men get on a spree every month or two, while with others there is a lapse of six or seven months. The writer has two such cases in mind, both of them exceptionally fine men at other times; they are of first-class parentage, and not related to each other; one will only drink beer, the other nothing but whiskey, when such attacks come over them. In one case the parents were radical temperance people. Such cases are well known to all observers.

Science has not solved the problem as to the cause of the suicidal mania; not even a plausible theory has been advanced, much less a remedy. We maintain that there is no cure for the suicidal mania among those living, but the production of such brain structures can be prevented in the future.

The problem of the cause of suicide and its prevention has baffled many philosophers in every civilized land. This is the first attempt to formulate a theory which has as its basis

empirical observation—that is, the mothers were studied, not the victims—and it is submitted to the thoughtful consideration of scientific humanitarians, hoping that if it is not a true theory, it will lead to a correct solution of this vexing and weighty problem. The whole trend of investigation has been as to the moral nature, the environment, the likes and dislikes of the suicide, when it should have been the mentality of the victim's maternal progenitor. As is here suggested, find out the mental condition of the suicide's mother a few months before the birth of her offspring, and on that line will be found a solution of the problem.

To illustrate, I have in mind a family consisting of three children at B. R. When Mrs. W., the mother, married, she had morbid ideas upon the subject of maternity; had a conviction, which she could not dispel, that she could not survive the ordeal; those fears, for the time being, unbalanced her mind; she suffered intense mental agony at each period; wished and longed for death rather than motherhood. She became the mother of three children; all of them committed suicide, one of them at the age of six years, the others before they arrived at maturity.

At S. F. a boy aged twelve years hung himself in the barn; the cause assigned was that the teacher had been very strict with him. The case was related to the writer by the Rev. Mrs. C., of L. W. It is impossible for any one to teach such children not to commit suicide. It is folly to waste any time discussing it.

The New York papers have of late reported the case of a dressmaker who, in the presence of her three assistants, one evening, began to talk of her troubles, and three of those women then and there decided to kill themselves; the fourth, a girl aged twenty, said, "I do not want to be left alone." They wrote farewell letters to their friends, sent for some charcoal, closed all the openings into the room, and lit the charcoal. The neighbors heard them singing until late at

night, the next morning, all four of them were found to be suffocated by the fumes of the charcoal.

A few days before, a young woman, a student of music, had a quarrel with a friend; she called upon and dined with three other associates, told them that she contemplated suicide; they discussed the best and easiest means; deciding upon poison. She went to a drug store, procured it, returned and deliberately drank it in their presence. Her friends did not interfere until after the poison began its work, and convulsions set in; the police were called and told what the victim had done, but it was too late to save her life, just as she had intended it should be.

Because they could not marry, on account of relationship, and their religion forbidding it, Patrick Sullivan and his cousin Annie Sullivan killed themselves by inhaling gas in a Westchester (N. Y.) hotel. They were Roman Catholics.

The recital of these cases is dwelt upon to call the attention of the sociologist to the fact of how small a thing in the nature of environment can completely reverse the law of self-preservation; the actors in the last case, violated not only a natural, but a church and a state law. The suicidal act proves that there is a cause which lies deeper than education, or environment. This desire is put into the warp and woof of the brain by the artisan—the mother—who is the instrument in the hands of the Creator, but who through ignorance disobeys his laws. It is a subject that demands the serious attention, not alone of the Christian world, but the sociologist and especially the state. Educators should institute measures through a system of education, that will teach the coming mothers the great danger of allowing their minds to become morbid upon the subject of self-destruction at such periods, that is, before the birth of their offspring.

The present generation of expectant mothers must be reached by the humanitarian element, as has been said, through personal work. Here is a field for the teachers. It is of far greater importance than any other line, because such

instruction will carry with it a knowledge of, and a cure for, many evils which are undermining the social life of the nation. It embraces the whole range of social economics, in its most liberal definition, and depends upon, or is governed by laws of which the public have very little knowledge. It could be added to the study of physiology in the higher grades of schools and colleges, supplemented by the parents in the homes. But the parents must be taught before they can become teachers. In such work mothers' meetings and child study clubs can do an immense amount of good, and they may become a most important factor in the present and for the future life of mankind. There is no other remedy for overcoming the mania, or to prevent the mania for self-destruction, except by curtailing the production of abnormal brain structures, and this can only be done in the manner suggested here. As is shown, so-called higher education will not do the work.

A thorough comprehension of the subject, viz.: the mother's mental influence upon the brain structure of her offspring, will retard, or reduce, not alone the suicidal mania, but also the birth of idiots and imbeciles, as a suicidal mania is a species of insanity. The highest medical authority maintains this assertion, nor can it be successfully controverted. 'Tis true, there may be here and there an exceptional case, as for instance a person who is aged and friendless, and suffers through poverty, or is afflicted by disease and is suffering great torture by reason of a chronic ailment. But these are exceptions and are not the rule.

The suicidal mania resolves itself into that of maternal impressions. Suicide is only one phase of a great question. As has been said, it is of the greatest importance to the present, but is still greater to coming generations.

CHAPTER XXXI

CONCLUSION.

There are some super-sensitive and extremely prudish persons, who say: "It is not fair to single out the mothers; laying the entire blame upon them, without putting a share of it upon the father." This is a species of self-justification, and the neglect to place the responsibility where it belongs is essentially wicked, as it is an attempt to suppress the truth. Such critics admit that mothers should know the truth, but they imply that only part of it should be taught; by omitting the whole truth there is committed the sin of omission.

'Tis true, I have laid but little stress upon the father's responsibility, for when the subject is critically analyzed, it is found that the father is but a small factor, when compared to the mother's mental influence, taken in connection with her physical being. In the mother rests the power to alter the structure of her child, for weal or for woe. The reader should not infer that there is no responsibility resting upon the father. The father is responsible for the mother's environment, and through it he is responsible for her equable temperament at such a time. Mothers should be doubly protected, first, by a strong public sentiment which would condemn any man who misused his wife at such periods; and, second, stringent laws should be passed, with severe penalties, to punish a man who in any sense abuses his wife, while in such a condition, not alone because of the mother, but for the future welfare of the child and good of society.

If I have made out a case in favor of maternal impression, then it is plainly evident that something must be done by the sociologists of the age to prevent the procreation of immoral brains. The quicker good men and women lay aside that false modesty, which is essentially immoral, and thoughtfully study the vital problem, what can be done for the betterment of the human race, from the stand-point of common sense, the sooner will the criminal classes who are irreclaimable, and upon whom time, energy and means are wasted, be eliminated from the care and consequent supervision of humantarians; placed under police supervision, which will in the course of time eradicate them, and through proper instruction future mothers will produce a better standard of brain power, and the result will be, a cleaner, brighter, nobler manhood and womanhood, who will occupy the places now filled by imperfectly constructed human beings. After a thoughtful examination of the entire subject, pro and con, I am compelled to re-assert:

That the mothers are the sole arbiters of, and are the only ones in whom the power rests, to map out the life destiny of their offspring. The objections which have been advanced are not sufficient to overcome the great benefit to mankind in teaching the truths of maternal impressions.

Having come to this conclusion, I may be allowed to paraphrase a great reformer. Here I take my stand, rise or fall I stake my humble reputation upon the facts as presented in this work, and the conclusions drawn from them. If the reader is convinced that the theory of maternal impressions is correct, then the question remains, What is each one's duty?

With the earnest and confident assurance that by a careful and thorough comprehension of the subject of Maternal Impressions by the coming parents, humanity will be elevated, thus placing it upon a higher plane of civilization, this work is thoughtfully submitted.

MATERNAL IMPRESSIONS IN ANIMALS.

The following cases are inserted to start some one on a line of investigation of varieties in animals:

Mr. Mock of Spring Creek, Ky., had a setter slut with pup. One day two Italians accompanied by a performing bear came into the yard, the dog heard them, started out of the house on a keen run, in her usual lively manner, emitting sharp yelps. The bear heard her, and as she came to the corner of the house, he raised on his hind feet, and the dog ran squarely into the bear, head first, then sprang away quickly, sneaked off, and seemed to have lost her spirits all at once. Mr. Mock noticed it, and asked the Italians what had happened, and as he was somewhat of a philosopher, he decided to note the result; when she littered, which was in his office, he happened to be in at the time. The dog turned and saw what she had produced. The pups looked like bear cubs, claws and all. She grabbed one of them and crushed it in her mouth. Mr. Mock saw that she intended to kill them, took the other three and fed them by hand. The dog tried to get the others, and did succeed in killing two more of them within a few days. When the remaining pup was three weeks old, Mr. Mock had business from home for the entire day. He took the remaining pup and placed it in a squirrel cage and hung it to the ceiling, so that the mother dog could not get at it if she succeeded in getting into the office. She did get into the office, which was deserted, and barked so long and so loud, that one of the men who knew nothing of the case, thinking that some one had put it up there to plague her, took the cage down. He saw that it was a freak and tried to hang it back when the mother bit him in the leg so that he dropped the cage and ran. She tore the wires apart, killed the pup and choked herself to death in her frantic endeavors to free herself.

Related by the Rev. Mr. McKee, pastor of the North La Crosse, Wis., First Presbyterian Church, who vouches as to the facts. It cannot be verified as Mr. Mock is dead.

The question is why did that mother try so hard to kill

her young? It is a problem for some philosopher. We give it up.

A stock breeder had a blooded cow with calf. While lying down her tail froze in the manure, and when the cow got up she tore it so that it bled. When Mr. P. saw it, three hogs were following her around the yard, jumping up to catch the warm blood which was flowing from the injured tail. He bound up the wound and put her in the barn. Five months later she had a calf, whose tail at maturity was only six inches long, with a tuft at the end, thus plainly showing that the injury to the mother cow's tail stopped the development of her calf's tail. Was this the result of mental impressions? We think it was.

The assistant superintendent of the Industrial School at O., vouches for the following:

His father is a breeder of fine sheep. In the spring of 1893, about one-third of the lambs that were dropped were black and white, when they should have been, according to heredity, pure white. A careful investigation was made, when a nest of skunks were found under the sheep shed. The skunks were destroyed, and the next season the lambs were again pure white, when heredity had full sway. The cause of the variation in the color of the lambs, was the operation of the ewes' brain upon their lambs, caused by seeing the black and white skunks who were running among the ewes, while they were under the shed.

The list of cases both in man and animals could be indefdefinitely extended, but it would weary the reader. One can find corroborative cases in every neighborhood, if a little pains is taken.

ADDENDA.

Since the first edition was issued the author has been collecting additional evidence for a more scientific treatise of the subject, and gathered many cases, all of them from reputable physicians. They embrace varied phases of human idiosyncracies and deformities, and cover the entire range of mental and physical peculiarities. These cases, in connection with the subjoined letter from A. C. Rogers, M. D., who has been engaged in the work of caring for imbeciles over twenty years, confirms the author's conclusions as to the cause of congenital idiocy, imbecility and feeblemindedness, which are all closely allied to epilepsy. (See chapter on Epilepsy.) That the author has opened the way for a more thorough investigation of these problems, as well as the fundamental cause of suicides, will be admitted by all who are scientific observers. The following are only a very limited number of the many he has and to which he is adding daily.

Dr. A. E. Smith, of Freeport, Ill., gave the author the following: Mrs. B. of N., in an attempt to avoid having any more children, which failed, took secale carnutum (ergot). Her child is at this writing nine years old, has never had any control over the movement of its head, arms or legs; there is a lack of co-ordination of the muscles; is conscious, that is, will smile when spoken to, but cannot talk. Dr. Smith concludes, that as ergot acts solely upon the muscles, his brain is not affected.

Dr. Evans, of Madison, Wis., related this: Mrs. J. of M., in 1895, gave birth to a child who had no fontanelle (soft part at the top of the head); its head was very small and solid like a cocoanut. The entire organism had been retarded, not a well developed child in any of its parts—an idiot. The mother told the doctor she had taken emmenagogue tablets; she did not want any more children.

Office of Superintendent Minnesota School for Feeble-Minded Children, Faribault, Minn., Oct. 2, 1897. Mr. C. J. Bayer—Dear Sir: In reply to yours of late date, in regard to your theory that imbecile epilepsy is the result of attempted abortion by the use of drugs, ... I have no doubt the cause you assign to seventy-five per cent of the cases is the correct one. . . . . It is a common statement of mothers of feeble-minded children that the condition of their children is due to the use of "powerful medicines," usually prescribed by physicians during gestation. Very sincerely yours,

A. C. ROGERS.

The following is an account of the birth of an idiot, caused by maternal impression, related by Dr. L. P. Foster, of Minneapolis, Minn.: Mrs. W. of M. gave birth to a child who had no forehead; its head sloped from the eyebrows backward, a perfect idiotic head. During the third or fourth month, Mrs. W. was visiting her parents in a neighboring town. A foolish, idiotic, half-grown man, who lived in the town, came into the house. The sight of him affected her severely; she could not get him out of her mind. Dr. Foster said, "I have not a shadow of doubt that the cause in this case was maternal impressions."

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